

ORDER OF WORSHIP

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FOR THE

REFORMED CHURCH

IN THE

UNITED STATES

Worship the Lord in the beauty of holiness

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THE REGULAR SERVICE

ON

THE LORD'S DAY

HAVING taken his place on the right of the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY BELOVED IN THE LORD: If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us, therefore, humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same through the merits of our Lord Jesus Christ.

Then the Minister and Congregation shall kneel, and repeat the following *Confession.*

ALMIGHTY and most merciful God, our heavenly Father, we cast ourselves down before Thee, under a deep sense of our unworthiness and guilt. We have grievously sinned against Thee, in thought, in word, and in deed. We have

come short of thy glory. We have broken thy commandments, and turned aside every one of us from the way of life; and in us there is no soundness nor health. Yet now, O most merciful Father, hear us when we call upon Thee with penitent hearts; and for the sake of thy Son, Jesus Christ, have mercy upon us. Pardon our sins, and grant us thy peace. Take away our guilt. Purify us, by the inspiration of thy Holy Spirit, from all inward uncleanness; and make us able and willing to serve Thee in newness of life to the glory of thy holy name, through Jesus Christ, our Lord. Amen.

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon*.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the name of Christ, that your sins are forgiven in heaven, according to his promise in the gospel, through the perfect merit of Jesus Christ, our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen.

The Congregation shall now rise, and join with the Minister in repeating the *Apostles' Creed*; immediately after which shall be sung, chanted or recited, the *Gloria in Excelsis*; all in the following order.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. Praise ye the Lord.

Congregation. The Lord's name be praised.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God, the Father, have mercy upon us.

For thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God, the Father. Amen.

Then shall the Minister read the proper *Gospel* and *Epistle* for the day; adding, so far as he may see fit, other portions of Scripture.

After the reading, the service shall proceed thus, the Congregation rising:

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

C. As it was in the beginning, is now, and ever shall be, world without end. Amen.

M. The Lord be with you.

C. And with thy spirit.

M. Let us pray.

Then shall be offered the *Collect* for the day, and after this the following *General Prayer*; except that, on Festival days, the first two Collects of the same shall be omitted and the proper Festival Prayer used in their stead.

[During Lent, or in other seasons of humiliation, the *Litany* may take the place of the General Prayer.]

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give Thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We praise Thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us such due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ, our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end.

Amen.

God of all power and glory, who hast not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, perfect and fulfil in us, we beseech Thee, the work of thy redeeming mercy; that, being delivered more and more from our sins, we may be able to serve Thee in newness of life. Sanctify us in body, soul, and spirit; and guide us evermore in the way of peace. Help us to overcome the world. Beat down Satan under our feet. Give us courage to confess Christ always; and patience to endure in his

service unto the end; that having finished our course with joy, we may rest in hope, and attain finally to the resurrection of the just, through the infinite merits of our Saviour Jesus Christ. *Amen.*

O THOU GOD and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, cause thy blessing, we beseech Thee, to rest upon the Church, which He has purchased with his most precious blood. Illuminate her ministers with true knowledge and understanding of thy word. Send down the healthful dew of thy grace upon all her congregations. Deliver her from false doctrine, heresy and schism; and clothe her with the beauty of holiness and peace. Establish and reveal thy glory among all nations. By the tranquil working of thy perpetual providence, confound and destroy all wicked devices formed against thy holy Word, and bring in speedily the full victory of thine everlasting kingdom, through Jesus Christ, our Lord. *Amen.*

ALMIGHTY God, King of kings and Lord of lords, from whom proceedeth all power and dominion in heaven and on earth, most heartily we beseech Thee to look with favor upon thy servants, the President of the United States, the Governor of this Commonwealth, and all others in authority. Imbue them with the spirit of wisdom, goodness, and truth; and so rule their hearts, and bless their endeavors, that law and order, justice and peace, may everywhere prevail. Preserve us from public calamities; from pestilence and famine; from war, privy conspiracy, and rebellion; but especially from national sins and corruption. Make us strong and great in the fear of God, and in the love of righteousness; so that being blessed of Thee, we may become a blessing to all nations, to the praise of the glory of thy grace through Jesus Christ. *Amen.*

O GOD, the Creator and Preserver of all mankind, we implore thy mercy in behalf of all classes and conditions of men; that it may please Thee to visit them with thy most compassionate help, according to their manifold necessities and wants. Especially do we beseech Thee to show pity upon all widows and orphans; upon all prisoners and captives; upon all sick and dying persons; upon those who are desolate or sore afflicted in any way; and upon all such as are persecuted for righteousness' sake. Enable them to look unto Thee, O most merciful Father, and to call upon thy name, that they may find Thee a present Saviour in their affliction and distress. And let it please Thee to deliver them, and raise them up in due time, giving them patience under all their sufferings, the rich comfort of thy grace here below, and eternal rest with Thee in heaven, through our Lord Jesus Christ. *Amen.*

Here may be introduced any special *Collect* or *Collects* suitable to the occasion.

ALMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that where two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver the *Sermon*. This should be in harmony with the general order of the Church Year.

After the *Sermon*, the service shall be continued as follows:

M. Let us pray.

ALMIGHTY GOD, Fountain of all goodness and truth, receive our thanks for the lively oracles of thy grace, which

are able to make us wise unto everlasting life; and mercifully grant, we beseech Thee, that the words, which we have heard this day with our outward ears, may through thy blessing be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of thy name, through Jesus Christ, our Lord. *Amen.*

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of our glorious Lord and Saviour, Jesus Christ. *Amen.*

Here let the People join aloud in the *Lord's Prayer*.

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

The Deacons shall now collect the *Alms* of the People; and the Minister may make any necessary *Announcements*.

Then a *Psalm* or *Hymn* shall be sung, ending with a *Doxology*.

After which the Minister shall close the whole service with the *Apostolic Benediction*.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

THE EVENING SERVICE

Having taken his place at the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our minds, we beseech Thee, by the inspiration of thy Holy Spirit, that, being delivered from every unholy motion of the flesh and spirit, we may perfectly love Thee, with a pure heart and sanctified lips worship Thee, and worthily magnify thy holy name; through Jesus Christ, our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen.

A Psalm or Hymn shall now be sung.

Then shall the Congregation rise, and join with the Minister in repeating the *Apostles' Creed*; immediately after which shall be chanted or recited, the *Gloria Patri*; all in the following order.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin

Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. Praise ye the Lord.

Congregation. The Lord's name be praised.

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

C. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall the Minister read the *Evening Lessons*, as indicated in the Table of Scripture Lessons.

After the reading, the service shall proceed thus, the Congregation rising:

M. The Lord be with you.

C. And with thy spirit.

M. Let us pray.

M. Create in us a clean heart, O God:

C. And renew a right spirit within us.

M. Cast us not away from thy presence:

C. And take not thy Holy Spirit from us.

Then shall be offered the *Collect* for the day, and after this the following *General Prayer*.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be

set to obey thy commandments, and also that we, being defended from the fear of our enemies, may by thy protection pass our time in peace and quietness; through Jesus Christ, our Lord. *Amen.*

O LORD, our heavenly Father, by whose almighty power we have been preserved this day, and to whom the darkness and the light are both alike; by thy great mercy defend us from all perils and dangers of this night; and so refresh our weary nature with the help which our weakness needs, that we may behold the dawn and the day with joyfulness, and be devoted to Thee both in body and soul, for the love of thine only Son, our Saviour Jesus Christ. *Amen.*

IN goodness art Thou exalted, O Lord, our Father, for ever and ever. We magnify Thee, we praise Thee, we worship Thee, we give thanks unto Thee for thy bountiful providence, for all the blessings of the present life and all the hopes of a better life to come; let the memory of thy goodness, we beseech Thee, fill our hearts with joy and thankfulness unto our life's end; and let no unworthiness of ours provoke Thee to withhold from us any needed good, seeing that all thy blessings come not by our desert, but only through the merit and mediation of Jesus Christ, our Lord. *Amen.*

ALMIGHTY and everlasting God, who hast promised to reveal thy glory by Jesus Christ among all nations; remember, we beseech Thee, thy holy Church throughout all the world; unite all who profess and call themselves Christians in the bond of a holy faith as one body, and so replenish them and us with the grace of thy Holy Spirit, that we may bring forth abundantly the fruits of peace and good works; and that, having persevered in the way of godliness to the end, we may, with prophets, apostles, martyrs, confessors

and saints of all ages, come into full communion with Thee and with one another in thine eternal and glorious kingdom; through the mediation of our Lord and Saviour, Jesus Christ. *Amen.*

O most powerful Lord God, King of kings, and Lord of lords, who alone ordainest the powers that be; take under thy most gracious government and guidance, we beseech Thee, thy servants, the President of the United States, the Governor of this Commonwealth, and all others in authority; and so enrich them with heavenly wisdom and grace, that they may attain thine everlasting favor, and we lead quiet and peaceable lives, in all godliness and honesty; through Jesus Christ, our Lord. *Amen.*

ALMIGHTY and most merciful God, who art a seasonable refuge in time of trouble; let the prayers of those who, in tribulation or any sort of extremity, cry unto Thee, reach thy merciful ears, and grant them relief according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions; for the sake of the suffering and sorrow of thy dear son, our Saviour Jesus Christ. *Amen.*

Here may be introduced any special *Collect* or *Collects* suitable to the occasion.

ALMIGHTY GOD, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that where two or three are gathered together in thy name, thou will grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver the *Sermon*, or he may expound in course a portion of the *Heidelberg Catechism*.

After the Sermon, the service shall be continued as follows:

M. Let us pray.

O God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; grant unto us by the same Spirit to have a right understanding of thy saving truth. Visit, we pray Thee, this congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same; through Jesus Christ, our Lord. *Amen.*

Here let the People join aloud in the *Lord's Prayer*.

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

The Deacons shall now collect the *Alms* of the people; and the Minister may make any necessary *Announcements*.

Then a *Psalm* or *Hymn* shall be sung, ending with a *Doxology*.

After which the Minister shall close the whole service with the *Apostolic Benediction*.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

THE LITANY

Minister. O God the Father in heaven; have mercy upon us.

Congregation. Have mercy upon us.

M. O God the Son, Redeemer of the world; have mercy upon us.

C. Have mercy upon us.

M. O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us.

C. Have mercy upon us.

M. O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us.

C. Have mercy upon us.

M. Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare thy people, whom Thou hast redeemed with thy most precious blood and be not angry with us for ever.

C. Spare us, good Lord.

M. From all evil and harm; from the power of sin, and the snares of the devil; from thy wrath, and from everlasting damnation;

C. Good Lord, deliver us.

M. From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

C. Good Lord, deliver us.

M. From all impure lusts and desires; and from all the deceits of the world, the flesh, and the devil;

C. Good Lord, deliver us.

M. From lightning, tempest, and earthquake; from plague, pestilence, and famine; from all disasters by land and by water; from battle and murder, and from sudden death;

C. Good Lord, deliver us.

M. From tumult and riot; from sedition and rebellion; from heresy and schism; from hardness of heart, and contempt of thy word and authority;

C. Good Lord, deliver us.

M. By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation;

C. Good Lord, deliver us.

M. By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost;

C. Good Lord, deliver us.

M. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

C. Good Lord, deliver us.

M. We sinners do beseech Thee to hear us, O Lord.

C. Son of God, we beseech Thee to hear us.

M. That it may please Thee to keep us in all time of temptation and heaviness; to comfort and help all the weak-hearted; to raise up them that fall, and finally to beat down Satan under our feet;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to succor, help, and comfort all that are in danger, necessity and tribulation;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to preserve all travellers and strangers, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to have mercy upon all men;

C. We beseech Thee to hear us, O Lord.

M. O Son of God, Redeemer of the world;

C. Have mercy upon us.

M. O Lamb of God that takest away the sin of the world;

C. Have mercy upon us.

M. O Lamb of God that takest away the sin of the world;

C. Grant us thy peace.

O GOD, merciful Father, who despisest not the sighing of the contrite, nor rejectest the desire of the sorrowful: be favorable to our prayers which in our afflictions that continually oppress us, we pour out before Thee; and graciously hear them, that those things which the craft of the devil or man worketh against us, may be brought to nought, and by the counsel of thy goodness be dispersed; so that being hurt by no persecutions, we may evermore give thanks unto Thee in thy holy Church, through Jesus Christ, our Lord. *Amen.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that we, being defended from the fear of our enemies, may by thy protection pass our time in peace and quietness, through Jesus Christ our Lord. *Amen.*

THE HOLY COMMUNION

PREPARATION FOR THE HOLY COMMUNION

Having taken his place at the altar, the Congregation also standing up, the Minister shall say:

THE Lord is in his holy temple: let all the earth keep silence before Him. *Amen.*

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do

any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Congregation. Lord, have mercy upon us, and incline our hearts to keep all these laws.

Minister. Hear also what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

M. Let us pray.

O LORD GOD, who didst at first deliver thy commandments from the mount which burned with fire, amid blackness, and darkness, and tempest, at which terrible sight even Moses said, I exceedingly fear and quake: we thank Thee that this same law is now published unto us from mount Zion, through the Mediator of a new and better covenant; and we humbly beseech Thee to put these words

into our minds, and write them in our hearts, that we may delight in thy law after the inward man, and serve Thee in newness of spirit, through Jesus Christ our Lord; who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Then all shall kneel, and join in the *Litany* as follows:

M. O God the Father in heaven; have mercy upon us.
C. Have mercy upon us.

M. O God the Son, Redeemer of the world; have mercy upon us.

C. Have mercy upon us.

M. O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us.

C. Have mercy upon us.

M. O holy, blessed, and glorious Trinity, three persons and one God; have mercy upon us.

C. Have mercy upon us.

M. Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare thy people, whom Thou hast redeemed with thy most precious blood, and be not angry with us for ever.

C. Spare us, good Lord.

M. From all evil and harm; from the power of sin, and the snares of the devil; from thy wrath, and from everlasting damnation;

C. Good Lord, deliver us.

M. From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice and all uncharitableness;

C. Good Lord, deliver us.

M. From all impure lusts and desires; and from all the deceits of the world, the flesh, and the devil;

C. Good Lord, deliver us.

M. From lightning, tempest, and earthquake; from plague, pestilence, and famine; from all disasters by land and by water; from battle and murder, and from sudden death;

C. Good Lord, deliver us.

M. From tumult and riot; from sedition and rebellion; from heresy and schism; from hardness of heart, and contempt of thy word and authority;

C. Good Lord, deliver us.

M. By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation;

C. Good Lord, deliver us.

M. By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost;

C. Good Lord, deliver us.

M. In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

C. Good Lord, deliver us.

M. We sinners do beseech Thee to hear us, O Lord.

C. Son of God, we beseech Thee to hear us.

M. That it may please Thee to keep us in all time of temptation and heaviness; to comfort and help all the weak-hearted; to raise up them that fall, and finally to beat down Satan under our feet;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to succor, help, and comfort all that are in danger, necessity, and tribulation;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to preserve all travellers and strangers, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives.

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed;

C. We beseech Thee to hear us, O Lord.

M. That it may please Thee to have mercy upon all men;

C. We beseech Thee to hear us, O Lord.

M. O Son of God, Redeemer of the world;

C. Have mercy upon us.

M. O Lamb of God, that takest away the sin of the world;

C. Have mercy upon us.

M. O Lamb of God, that takest away the sin of the world;

C. Grant us thy peace.

O God, merciful Father, who despisest not the sighing of the contrite, nor rejectest the desire of the sorrowful; be favorable to our prayers which in our afflictions that continually oppress us, we pour out before Thee; and graciously hear them, that those things which the craft of the devil or man worketh against us, may be brought to nought, and by the counsel of thy goodness be dispersed; so that being hurt by no persecutions, we may evermore

give thanks unto Thee in thy holy Church, through Jesus Christ, our Lord. *Amen.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that we, being defended from the fear of our enemies, may by thy protection pass our time in peace and quietness; through Jesus Christ, our Lord. *Amen.*

A suitable *Psalm* or *Hymn* shall now be sung.

Then the Minister, having taken his place in the pulpit, shall proceed to deliver a brief *Sermon*, or *Exhortation*.

After the Sermon, the Minister, at the altar, shall address the communicants, and say:

Beloved in the Lord: Our blessed Saviour Jesus Christ, when He was about to finish the work of our redemption, by making Himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of his own body and blood; that it might be the abiding memorial of his precious death; the seal of his perpetual presence in the Church by the Holy Ghost; the mystical exhibition of his one offering of Himself made once, but of force always, to put away sin; the pledge of his undying love to his people; and the bond of his living union and fellowship with them to the end of time.

The same night, we are told, in which He was betrayed, He took bread; and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of Me.

It has not been without reason, therefore, that the

celebration of the Holy Eucharist has ever been regarded by the Church as the inmost sanctuary of the whole Christian worship. We have to do here, not with outward signs only, but with the heavenly realities themselves which these signs represent. Our Lord himself calls the bread his body, and the cup, his blood, or the new testament in his blood. The cup of blessing which we bless, says St. Paul, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? And it is the same apostle who utters, in another place, the solemn warning: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

Being of such high and awful character, it is plain that the Lord's Supper can be rightly and safely approached only by those who are of a truly devout and religious mind. These holy mysteries are not for the irreverent, the worldly, or the profane. All who are impenitent and unbelieving, and who refuse to obey the gospel of our Lord Jesus Christ, have no right to partake of this Christian altar. They can do so only at their own peril; for coming to it thus in the spirit of hypocrisy and wickedness, they turn the blessing of the Sacrament into a curse, and that which should be a savor of life unto life is made to be for them only a savor of death unto death. They eat and drink damnation or judgment to themselves; not because they are sinners, but because they are impenitent sinners; not because they are unworthy, but because they eat and drink unworthily, not discerning the Lord's body.

If any of you who are present, then, know yourselves to be the willing servants of sin, being without repentance and faith, and yielding yourselves to the power of worldly affec-

tions and lusts, we solemnly warn and admonish you, that ye presume not, so long as this is your character, to come to the table of the Lord. Do not pretend in this way, to join righteousness with unrighteousness, and light with darkness. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.

On the other hand, we cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of his Church, and who earnestly desire to possess his Spirit and to walk in his steps. To all such the voice of the infinitely compassionate Redeemer himself speaks: Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Fear not, therefore, as many of you as have this mind, to embrace the joyful and glorious privilege which is here offered for your use. Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water.

Only ye must take good heed, that your particular preparation for the Sacrament at this time be sincere and whole, according to God's command; so that no let or bair may be found in yourselves to its proper comfort and benefit. See that ye have grace, not only in general habit, but also in present exercise and power. Renew your repentance and faith. Be in perfect charity with all men. Put away from you the leaven of malice and wickedness. Remember earnestly your past offences and shortcomings, that ye may humble yourselves, with true hearty confes-

sion, under the mighty hand of Him, who alone has power to exalt you in his own good time. Thus, clothed in the robes of salvation, you will be able to compass God's holy altar with thankfulness and joy, and to share the full benefit of its one offering for sin, while you feed on the sacrifice at the same time as the bread of everlasting life. For in this most comfortable Sacrament of the body and blood of our Saviour Jesus Christ, we have exhibited to us at once, both the forgiveness of sins through his death, and the gift of immortality through his glorious resurrection; according to his own word: Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.

Ye then, beloved brethren in the Lord, who have looked earnestly into your own hearts, and who find in yourselves these good dispositions of penitence and faith, with the sincere desire and purpose of forsaking all sin and following after all Christian holiness, approach with me now to the throne of grace, and make your humble confession to Almighty God.

All kneeling.

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we cast ourselves down at thy feet, with deep humiliation and heartfelt penitent grief,

in view of our manifold sins and great unrighteousness, whereby we have provoked against ourselves most justly thine indignation and wrath. We have sinned against Thee in thought, word, and deed. We have broken thy holy laws. We have come short of thy righteousness and glory, in all our ways. Our lives bear testimony against us, and our own hearts condemn us, as being prone to all evil, and backward to all good. We have abused thy mercies, and made light of thy judgments. We have turned aside from thy covenant; and have not been faithful and diligent, as we ought to have been, in using the helps of thy grace for our eternal salvation. We acknowledge and bewail before Thee, the corruption of our nature, the vanity of our minds, the waywardness of our hearts, the wanderings and apostasies of our whole fallen life. Righteousness belongeth unto thee, O Lord; and unto us only confusion of face. But unto Thee, O Lord our God, belong also mercies and forgivenesses, though we have rebelled against Thee. For thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee. Look upon us, therefore, O righteous and holy Father, with an eye of pity and compassion, as we now humble ourselves, with sincere confession, before the throne of thy heavenly grace; and for the sake of thy Son Jesus Christ, speak pardon and peace to our souls. Let thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of our past sins, be pleased also to quicken us, we beseech Thee, in the way of righteousness, and uphold us with thy free Spirit; that we may walk worthy henceforth of the vocation wherewith we are called, and ever hereafter serve and please Thee in newness of life, to the honor and glory of thy holy name, through Jesus Christ, our Lord. Amen.

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon*.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved in the Lord, as have now made confession of your sins unto God with hearty repentance and sincere faith, being resolved to turn from them, and to follow after righteousness and true holiness in time to come, I declare, by the authority of the Gospel, that all your sins are remitted and forgiven, through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. *Amen.*

Then shall the Congregation rise, and join in singing a *Doxology*; after which the service shall be concluded with this *Benediction*:

The God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

THE HOLY COMMUNION

[The Sacrament of the Lord's Supper shall be administered publicly in the Church, in every Congregation, at least twice a year, and if possible oftener.]

Having taken his place at the altar, the Congregation also standing up, the Minister shall say as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY BELOVED IN THE LORD. If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us therefore humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same through the merits of our Lord Jesus Christ.

Then the Minister and Congregation shall kneel, and repeat the following *Confession.*

ALMIGHTY God, our heavenly Father, who dost admit thy people unto such wonderful communion, that partaking of the body and blood of thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to thy presence, and beholding thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against

Thee, in thought, in word, and in deed, provoking most justly thy wrath and indignation against us. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ, forgive us all our sins; purify us, by the inspiration of thy Holy Spirit, from all inward uncleanness; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may ever hereafter serve and please Thee in newness of life; to the honor and glory of thy name, through Jesus Christ, our Lord. *Amen.*

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following *Declaration of Pardon*.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the name of Christ, that your sins are forgiven in heaven, according to his promise in the Gospel, through the perfect merit of Jesus Christ, our Lord.

Here, and at the end of every Collect and Prayer, the Congregation shall say:

Amen.

The Congregation shall now rise, and join with the Minister in repeating the *Nicene Creed*; immediately after which shall be sung, chanted or recited, the *Gloria in Excelsis*, all in the following order.

WE BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God; begotten not made; of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: who was also crucified for us under Pontius Pilate, and suffered, and was buried; and the third day rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge the quick and the dead; of whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets; in one holy catholic and apostolic Church. We confess one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. *Amen.*

Minister. Praise ye the Lord.

Congregation. The Lord's name be praised.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou

that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then shall the Minister read the proper *Gospel* and *Epistle* for the day.

After the reading, the service shall proceed thus, the Congregation rising:

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

C. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

M. The Lord be with you.

C. And with thy spirit.

M. Let us pray.

Here shall be offered the *Collect* for the day and the *Festival Prayer*.

A suitable *Psalm* or *Hymn* shall then be sung.

After this, the Minister having taken his place in the pulpit, shall proceed to deliver a brief *Sermon*. Or, instead of this, he may read a lesson of moderate length, taken from the Holy Gospels, on the history of Christ's Passion and Death.

Then shall follow a collection of the *Offerings* of the people, to be devoted to the service of the poor, or to some benevolent purpose; during which the Minister, standing at the altar, shall read some of the following *Sentences* from the Holy Scriptures.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. As it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

To do good and to communicate forget not: for with such sacrifices God is well pleased.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

The collection shall be brought by the Deacons, in a proper vessel provided for the purpose, to the Minister; who shall then reverently place it upon the altar, as an oblation presented unto God.

After this, the Minister shall uncover and expose to view the vessels containing the bread and wine for the use of the Holy Sacrament, and proceed as follows:

M. Let us pray.

ALMIGHTY and everlasting God, who by the blood of thy dear Son hast consecrated for us a new and living way into the holiest of all; cleanse our minds, we beseech Thee, by the inspiration of thy Holy Spirit, that we, thy redeemed people, drawing near unto Thee in these holy mysteries, with a true heart and undefiled conscience, in full assurance of faith, may offer unto Thee an acceptable sacrifice in righteousness, and worthily magnify thy great and glorious name; through Jesus Christ, our Lord. *Amen.*

Then shall the Minister pronounce, slowly and solemnly, either the whole, or some part, of the following selection of passages from the *Holy Scriptures*.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live

by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Then, the whole Congregation rising, the service shall proceed.

M. The Lord be with you.

C. And with thy spirit.

M. Lift up your hearts.

C. We lift them up unto the Lord.

M. Let us give thanks unto the Lord our God.

C. It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Lord God Almighty, Father, Son, and Holy Ghost.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou didst in the beginning create all things for Thyself. By thy word were the heavens made, and all the host of them by the breath of thy mouth. The armies of the invisible world, angels and archangels, thrones, dominions, principalities and powers; the glorious firmament on high, sun, moon, and stars; the earth and the fullness thereof; all are the work of thy hands, and all are upheld by Thee continually in their appointed order and course.

Thou also at the first didst make man in thine own image, and after thine own likeness, and didst set him over the works of thy hands, endowing him with the excellent gift of righteousness, and forming him for immortality. And when afterwards, through the fraud and malice of Satan, he fell by transgression from that first estate, Thou didst not leave him still to perish utterly in his fall, but wast pleased to raise him up again and to re-

store him to the joyful hope of everlasting life, by the promise of redemption through Jesus Christ; who, being God of God, very God of very God, dwelling in the bosom of the Father with unspeakable blessedness from all eternity, at last, when the fulness of the time was come, came down from heaven, and became man, for us men and for our salvation.

For all thy mercies and favors, known to us and unknown, we give Thee thanks. But most of all, we praise Thee, the Father everlasting, for the gift of thine adorable, true, and only Son, our Saviour Jesus Christ, who by his appearing hath abolished death and brought life and immortality to light through the Gospel. We bless Thee for his holy incarnation; for his life on earth; for his precious sufferings and death upon the cross; for his resurrection from the dead; and for his glorious ascension to thy right hand. We bless Thee for the giving of the Holy Ghost; for the institution of the Church; for the means of grace; for the hope of everlasting life; and for the glory which shall be brought unto us at the coming, and in the kingdom, of thy dear Son.

Thee, mighty God, heavenly King, we magnify and praise. With patriarchs and prophets, apostles and martyrs; with the holy Church throughout all the world; with the heavenly Jerusalem, the joyful assembly and congregation of the first-born on high; with the innumerable company of angels round about thy throne, the heaven of heavens, and all the powers therein; we worship and adore thy glorious name, joining in the song of the Cherubim and Seraphim:

Here let the people join aloud in the *Seraphic Hymn*.

Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the majesty of thy glory. Hosanna in the

highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

Then the Minister shall proceed:

THE LORD JESUS, THE SAME NIGHT IN WHICH HE WAS BETRAYED [here he shall take some of the bread into his hand], **TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT** [here he shall break the bread], **AND SAID, TAKE, EAT, THIS IS MY BODY WHICH IS BROKEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.**

AFTER THE SAME MANNER ALSO [here he shall take the cup into his hands], **HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; THIS DO YE AS OFTEN AS YE DRINK IT, IN REMEMBRANCE OF ME.**

Let us pray.

ALMIGHTY God, our heavenly Father, send down, we beseech Thee, the powerful benediction of thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the body and blood of thy Son, Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to partake really and truly of his blessed life, whereby only we can be saved from death, and raised to immortality at the last day. *Amen.*

AND be pleased now, O most merciful Father, graciously to receive at our hands this memorial of the blessed sacrifice of thy Son; in union with which we here offer and present unto Thee, O Lord, the reasonable sacrifice of our own persons; consecrating ourselves, on the altar of the Gospel, in soul and body, property and life, to thy most blessed service and praise. Look upon us through the mediation of our great High Priest. Make us accepted

in the Beloved; and let his name be as a pure and holy incense, through which all our worship may come up before Thee, as the odor of a sweet smell, a sacrifice acceptable, well pleasing to God. *Amen.*

REMEMBER in mercy, we beseech Thee, thy Church militant throughout the whole earth. Let her ministers be clothed with righteousness, and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions; and grant unto her prosperity, safety, unity and peace. *Amen.*

WE commend unto Thee especially this particular church and congregation, pastor, elders, deacons, and people, beseeching Thee to accept their piety and faith, and to increase toward them thy heavenly grace, so that they may come behind in no gift, waiting for the coming of our Lord Jesus Christ. *Amen.*

WE pray for all estates of men in Christian lands; for kings, princes, and governors, and for the people committed to their charge and care; especially for thy servant the President of the United States, and for all the rulers of this land and nation. Make us a righteous people, and give us power to serve Thee in quietness and peace. *Amen.*

VOUCHSAFE unto us, we beseech Thee, favorable weather, that the fruits of the earth may ripen and be gathered in for us in due season; and be pleased of thy great goodness to preserve us from war, pestilence, and famine. *Amen.*

SEND forth thy light and thy truth unto the ends of the earth; cause the glorious Gospel of thy grace to be proclaimed among all nations; and powerfully incline the hearts of men everywhere, that they may hear and obey the joyful sound. *Amen.*

REGARD in tender compassion those among thy people, who are called to suffer heavy affliction, or sore temptation and trial of any kind: and be Thou graciously nigh unto them with thy divine help, according to all their need. *Amen.*

ESPECIALLY do we commend unto Thee those departing this life. Let the arms of thy love be round about them in their last hour; defend them against the assaults of the Devil; enable them joyfully to commit their spirits into thy hands; and so receive them to thy rest. *Amen.*

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we rejoice before Thee in the blessed communion of all thy saints, wherein Thou givest us also to have part. We praise Thee for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with Him for evermore. We give thanks unto Thee for thy great grace and many gifts bestowed on those who have thus gone before us in the way of salvation, and by whom we are now compassed about, in our Christian course, as a cloud of witnesses looking down upon us from the heavenly world. Enable us to follow their faith, that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day. *Amen.*

Here let the people join aloud in the *Lord's Prayer*.

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us

not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

M. The peace of our Lord Jesus Christ be with you all.

C. Amen.

Here the *Holy Communion* shall take place. While a sacramental hymn is sung, the people shall present themselves in front of the altar, reverently and devoutly standing. The officiating Minister shall first receive the Communion in both kinds himself, and administer the same to his assistants; and he shall then proceed with their help to administer it, first to the elders and deacons, and afterward to the people; distributing first the bread and then the cup.

Giving the bread, the Minister shall say:

The bread which we break, is the Communion of the body of Christ.

Giving the cup, the Minister shall say:

The cup of blessing which we bless, is the Communion of the blood of Christ.

After the people have communed in both kinds, the Minister shall say:

MAY the Holy Communion of the body and blood of our Lord and Saviour Jesus Christ, keep and preserve you, each one, in body, soul, and spirit, unto everlasting life. *Amen.*

Depart in peace.

When all have communed, the Minister shall say:

Let us pray.

ALMIGHTY and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; assuring us thereby, that we are very members incorporate in the mystical body of thy Son, and heirs

through hope of thine everlasting kingdom, by the merits of his most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ, our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Then shall be said or chanted, the *Ambrosian Hymn* (*Te Deum laudamus*), as follows:

M. We praise Thee, O God:

C. We acknowledge Thee to be the Lord.

M. All the earth doth worship Thee, the Father everlasting.

C. To Thee all angels cry aloud; the heavens and all the powers therein.

M. To Thee cherubim and seraphim continually do cry:

C. Holy, Holy, Holy, Lord God of Sabaoth.

M. Heaven and earth are full of the majesty of thy glory.

C. The glorious company of the apostles praise Thee.

M. The goodly fellowship of the prophets praise Thee.

C. The noble army of martyrs praise Thee.

M. The holy Church, throughout all the world, doth acknowledge Thee.

C. The Father of an infinite majesty;

M. Thine adorable, true, and only Son;

C. Also, the Holy Ghost, the Comforter.

M. Thou art the King of glory, O Christ.

C. Thou art the everlasting Son of the Father.

M. When Thou tookest upon Thee to deliver man, Thou didst humble thyself to be born of a Virgin.

C. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

M. Thou sittest at the right hand of God, in the glory of the Father.

C. We believe that Thou shalt come to be our judge.

M. We therefore pray Thee, help thy servants, whom Thou hast redeemed with thy precious blood.

C. Make them to be numbered with thy saints in glory everlasting.

M. O Lord, save thy people, and bless thy heritage.

C. Govern them, and lift them up forever.

M. Day by day we magnify Thee;

C. And we worship thy name ever, world without end.

M. Vouchsafe, O Lord, to keep us this day without sin.

C. O Lord, have mercy upon us, have mercy upon us.

M. O Lord, let thy mercy be upon us, as our trust is in Thee.

C. O Lord, in Thee have I trusted; let me never be confounded.

After which the Minister shall close the whole service with this *Benediction*.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

HOLY BAPTISM

BAPTISM OF INFANTS

[Children, one or both of whose parents are members of the Church, are entitled to Baptism.]

Baptism shall be performed in the Church, except for good reason.

Sponsors may be admitted in Baptism; but the parents themselves must be present and answer to the questions in the Service.

Members of the Church may present orphan children for Baptism, assuming the proper vows.]

When there are children to be baptized, they shall be brought to the altar, by the parents or sponsors, immediately after the Gloria in Excelsis in the Lord's Day Service.

Pure water having been provided in the font, or some other clean vessel, fit and decent for the sacred ordinance, the Minister, standing near it, shall say:

DEARLY BELOVED: Our Lord and Saviour Jesus Christ, after his resurrection, and shortly before his ascension to the right hand of God the Father Almighty, instituted the Holy Sacrament of Baptism for the remission of sins, saying to His disciples: All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Hear, also, what is written in another place: And they brought young children to Him, that He might touch them; and his disciples rebuked them that brought them. But when Jesus saw it, He was much displeased, and said, Suffer the little children to come unto Me, and forbid them

not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in his arms, put his hands upon them, and blessed them.

Therefore, taking encouragement from these words, and firmly believing that the promise of the New Covenant is to our children, no less than to ourselves, let us call upon God the Father, in the name of our Lord Jesus Christ, that of his bounteous mercy He may grant to *this child*, through the Holy Sacrament of Baptism, that which by nature *he* cannot have; that being washed from *his* sins, and delivered from the power of the Devil, *he* may be made a member of Christ's Holy Church unto eternal salvation.

Here the Congregation shall rise, and continue standing until the Baptism is ended.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son, Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: we beseech Thee for thine infinite mercies, graciously to look upon *this child*, to wash *him*, and sanctify *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with Thee, world without end, through Jesus Christ, our Lord. *Amen.*

Then the Minister shall address the parents or sponsors as follows:

DEARLY BELOVED: You present *this child* here, and do seek for *him* deliverance from the power of the Devil, the

remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits God, on his part, will most surely bestow, for the sake of his well beloved Son: wherefore, in the presence of God and these witnesses, I require of you, who are the sureties of *this child*, that on *his* part, and for *him*, who cannot answer for *himself*, you do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing his holy Baptism.

Then shall the Minister address to the parents or sponsors, the following questions, to which the answer shall be given audibly by each one.

Dost thou, in the name of this child, renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hades; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

Ans. I believe.

Wilt thou that this child be baptized in this faith?

Ans. I will.

Dost thou promise to bring up this child in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Ans. I do.

Then, taking the child on his arm, or leaving it in the arms of the parent or sponsor, the Minister shall say:

Name this child.

Thereupon, pronouncing the name aloud, he shall baptize it with free application of water, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall restore the child to the parents or sponsors and say:

Let us give thanks.

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of thy holy Baptism, to deliver *this child* from the power of darkness, and to translate *him* into the kingdom of thy dear Son, in whom we have redemption through his blood, even the forgiveness of sins. And we humbly beseech Thee to grant that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be made *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is

the kingdom, and the power, and the glory, for ever.
Amen.

Then the Minister shall address the parents or sponsors, as follows:

DEARLY BELOVED IN THE LORD: Forasmuch as you have now dedicated *this child* by Baptism to the service of the Triune God, you must remember that it is your duty to train *him* up, by precept and example, in the true knowledge and fear of God according to the articles of the Christian faith and doctrine, as contained in the Old and New Testament, and in the symbols of the Church. Especially is it your duty, so soon as *he* shall be able to learn, to remind *him* often of *his* baptismal vows and obligations, and in particular to teach *him* the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, that *he* may know how to pray, what to believe, and how to live. Finally, you are to see to it, that *he* be brought at the proper time to the Minister, to be instructed in the Catechism and prepared for Confirmation and the Holy Communion; that *he* may heartily renew *his* baptismal vows, renounce in *his* own name the world, the flesh, and the Devil, profess Jesus Christ, and ever honor this profession by a holy life and conversation, to the glory of God, and the salvation of *his* soul.

Then shall the Minister pronounce this *Benediction*:

The peace of God, which passeth all understanding, keep your heart and mind, through Christ Jesus. *Amen.*

PRIVATE BAPTISM OF INFANTS

In case of private Baptism, the form provided for use in the church shall be employed, unless sickness require the use of a shorter form, when the Minister addressing the parents or sponsors, shall proceed as follows:

DEARLY BELOVED: You present *this child* here, and do seek for *him* deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits God, on his part, will most surely bestow, for the sake of his well beloved Son: wherefore, in the presence of God and these witnesses, I require of you, who are the sureties of *this child*, that on *his* part and for *him*, who cannot answer for *himself*, you do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing his holy Baptism.

Then shall the Minister address to the parents or sponsors, the following questions, to which the answer shall be given audibly, by each one.

Dost thou, in the name of this child, renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hades; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

Ans. I believe.

Wilt thou that this child be baptized in this faith?

Ans. I will.

Dost thou promise to bring up this child in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Ans. I do.

Then, taking the child on his arm, or leaving it in the arms of the parent or sponsor, the Minister shall say:

Name this child.

Thereupon, pronouncing the name aloud, he shall baptize it with a free application of water, saying

N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall restore the child to the parents or sponsor and say:

Let us give thanks.

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of thy holy Baptism, to deliver *this child* from the power of darkness, and to translate *him* into the kingdom of thy dear Son, in whom we have redemption through his blood, even the

forgiveness of sins. And we humbly beseech Thee to grant that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be made *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ, our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day **our** daily bread. And forgive us our debts, as we forgive **our** debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall the Minister pronounce this *Benediction*:

The peace of God, which passeth all understanding, keep your heart and mind, through Christ Jesus. *Amen.*

BAPTISM OF ADULTS

[Before adults are baptized, the Minister and Elders shall be satisfied that they understand the fundamental truths of the Christian religion, and are governed by them in their lives.

Adults must be baptized publicly, either in the church, or elsewhere, in the presence of a worshipping assembly. The Minister shall unite the rite of Confirmation with their Baptism, by laying his hands upon them, and pronouncing the Benediction, as in the Office of Confirmation.]

When adults are to be baptized, they shall present themselves at the altar, after the Gloria in Excelsis in the Lord's Day Service.

Pure water having been provided in the font, or some other clean vessel, fit and decent for the sacred ordinance, the Minister, standing near it, shall begin thus:

DEARLY BELOVED: That you may know and rightly understand, from God's holy word, the meaning and importance of the Sacrament of Baptism, hear first what Jesus said to Nicodemus: Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hear-est the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Hear also the words of the institution of this Sacrament: He said unto his disciples, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

You see from these words of our Saviour, Jesus Christ, that we are all by nature in a sinful and lost condition, and cannot enter into the kingdom of God except by a new birth of water and of the Spirit; and that there is no salvation without faith in Jesus Christ, and a child-like submission to his ordinances. You see, moreover, that the ordinary way of entering into the covenant of grace, according to God's appointment, is the Sacrament of holy Baptism, by which we are divinely assured of the remission of our sins, and become partakers of the gift of the Holy Ghost. Hence, also, St. Peter, on the day of Pentecost, after preaching the gospel of Christ's death and resurrection, called upon the hearers, saying: Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Then addressing the Congregation, he shall say:

THEREFORE, taking encouragement from these words, let us, as many as are here present, call upon God the Father, in the name of our Lord Jesus Christ, that of his bounteous mercy He may grant to *this person*, through the holy Sacrament of Baptism, that which by nature *he* cannot have; that being washed from *his* sins, and delivered from the power of the Devil, *he* may be made *a member* of Christ's holy Church, unto eternal salvation.

Here the Congregation shall rise, and remain standing until the Baptism is ended.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son, Jesus Christ,

in the river Jordan, didst sanctify water to the mystical washing away of sin: we beseech Thee, for thine infinite mercies, graciously to look upon *this person*, to wash *him*, and sanctify *him* with the Holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end; through Jesus Christ, our Lord. *Amen.*

Then the Minister shall address the person or persons to be baptized:

DEARLY BELOVED: You are come hither seeking deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits God, on his part, will most surely bestow, for the sake of his well beloved Son: wherefore, in the presence of God and these witnesses, I require of you, that you, on your part, do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing his holy Baptism.

Then shall the Minister address to the person or persons to be baptized the following questions, to which the answer shall be given audibly by each one.

Dost thou renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin

Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hades; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead?

And in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting?

Ans. I believe.

Wilt thou be baptized in this faith?

Ans. I will.

Dost thou promise to follow Christ, and to keep his commandments, all the days of thy life?

Ans. I do.

Then shall the Minister ask the name of the Catechumen, and requiring him to kneel down, shall baptize him, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister lay his hands on the head of the person baptized, and confirm him, saying:

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

Then the person or persons rising, the Minister shall proceed:

Let us give thanks.

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of thy holy Baptism, to deliver *this person* from the power of darkness, and to translate *him* into the kingdom of thy dear Son, in whom we have redemption through his blood, even the forgiveness of sins. And we humbly beseech

Thee to grant that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be made *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom; through Jesus Christ, our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall the Minister pronounce this *Benediction*.

And now may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you: to Him be glory and dominion forever and ever. *Amen.*

CONFIRMATION

[It is the duty of the baptized children of the Church to become Catechumens, as soon as they are old enough to commit to memory the Catechism, and to be benefited by the Pastor's instructions. In no case ought their attendance to be delayed beyond their thirteenth year. Their Catechization looks forward to their Confirmation, which forms its solemn completion.

Before Confirmation is administered, the Minister and Elders shall be satisfied that the candidate understands the fundamental truths of the Christian religion, and is governed by them in his life.]

After a *Sermon*, or an *Address*, the Minister shall read the names of the Catechumens, who shall then present themselves at the altar; whereupon the Minister shall begin thus:

Following the example of the holy Apostles, and those who succeeded them, the Church bestows upon those who have been baptized, either as adults or in their infancy, after they have been properly instructed, the blessing of Confirmation, by prayer and the laying on of hands.

The laying on of hands was first practised as a religious act by devout parents upon their children, whereby they imparted unto them the parental blessing, and confirmed them in faith and piety. By the laying on of hands also, such as were called to be public ministers in the Church were invested with the authority and grace of the sacred office; and so also by the same solemn act, the Apostles of our Lord communicated the gift of the Holy Ghost for the confirmation of believers after their baptism.

Then, addressing the Catechumens, he shall say:

DEARLY BELOVED: As children of your heavenly Father, called to a holy priesthood in the Church, to offer up

spiritual sacrifices to God by Jesus Christ, you are now to receive the solemn rite of Confirmation by the laying on of hands, as your full and formal consecration to his holy service.

In this sacred ordinance, you on your part renew and ratify the promise and vow made in your baptism; whilst the Church, in God's stead, claims you publicly for his service, blesses you in his name, and confirms you in his covenant, invoking upon you in larger measure the Holy Ghost, by whose help alone you are able to fulfil your vows by leading holy and obedient lives.

Then shall the Minister address to the Catechumens the following questions, to which the answer shall be given audibly by each one.

Dost thou now, in the presence of God and of this congregation, renew the solemn promise and vow made in your name at your baptism? Dost thou ratify and confirm the same, and acknowledge thyself bound to believe and to do all those things which your parents then undertook for you?

Ans. I do.

Dost thou renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. I do.

Then the Minister shall say:

Profess now your faith before God and this congregation.

Here, the Congregation standing, the Catechumens led by the Minister shall repeat the *Apostles' Creed*, as follows:

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin

Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

Minister. Our help is in the name of the Lord;

Congregation. Who hath made heaven and earth.

M. Blessed be the name of the Lord;

C. Henceforth, world without end.

M. Lord, hear our prayer;

C. And let our cry come unto Thee.

M. Let us pray.

ALMIGHTY and everlasting God, who out of infinite mercy in Christ Jesus, hast caused these thy servants to be born again of water and of the Holy Ghost, and hast given unto them the remission of their sins; strengthen them, we beseech Thee, O Lord, through the Holy Ghost, the Comforter; and daily increase in them the manifold gifts of thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, now and forever. *Amen.*

Then, the Congregation still standing, the Catechumens shall kneel, and the Minister, laying his hand on the head of each one successively, shall say:

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

Here all shall kneel.

M. Let us pray.

ALMIGHTY GOD, our heavenly Father, we render Thee thanks for the great mercy Thou hast been pleased to show toward these thy servants, by giving them power this day publicly to own and accept for themselves thy covenant of salvation made with them before in the sacrament of Baptism, and by confirming unto them at this time the same grace through the solemn benediction of thy holy Church. And now, O Lord, we beseech Thee to verify and fulfil in them the truth of this glorious covenant unto the end, that as they have been introduced into the kingdom of our Lord and Saviour Jesus Christ, and made to have part in its privileges and hopes, they may be constantly kept in the same by the power of the Holy Ghost, through faith, unto everlasting life. Fortify them against the assaults of sin and hell. Let not Satan prevail against them. Keep them from the evil that is in the world. Help them to walk in the Spirit, that they may not fulfil the lusts of the flesh. Defend them from all heresy and schism, from all apostasy and unbelief. Let them never draw back to perdition. Make them faithful unto death, that no man may take from them their crown. And grant, O most merciful Father, that having continued thus steadfast in faith and hope to the end, they may be counted worthy to be joined with thy saints in heaven, and to have part with them finally in the resurrection of the dead; through Jesus Christ, our Lord. *Amen.*

Then the Minister shall dismiss the Catechumens, saying:

The peace of God which passeth all understanding keep your heart and mind, through Christ Jesus. *Amen.*

MARRIAGE

At the day and time appointed, the persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEARLY BELOVED: We are assembled, in the sight of God and of his holy angels, to join together this man and this woman in the bonds of Matrimony; which is an honorable estate, instituted of God in the time of man's innocence, confirmed by the teaching of our blessed Saviour, and compared by St. Paul to the mystical union, which subsists between Christ and his Church.

Into this holy estate these two persons are come to be joined. Therefore, if any man can show any just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

And then addressing the persons to be married, he shall say:

I charge you each and both, as ye will answer before God at the day of judgment, if either of you know any reason why ye may not be lawfully joined together in matrimony, confess it now. For be well assured, that all those who are brought together, contrary to the word of God, are not joined together of God; neither is their marriage lawful.

If no impediment be alleged, the Minister shall say unto the man:

M. Wilt thou take this woman to be thy wedded wife?

Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking every other, cleave to her only, so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

N. Wilt thou take this man to be thy wedded husband?

Wilt thou obey him, love, honor, and keep him in sickness and in health; and, forsaking every other, cleave to him only, so long as ye both shall live?

The woman shall answer:

I will.

When a ring is used, the man shall give the ring to the woman, which the Minister taking from her shall deliver again to the man, who shall then place it upon the third finger of the woman's left hand, and holding it there, shall say after the Minister:

With this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister say:

As a seal to this holy vow, give each other the right hand.

Then the Minister, laying his hand upon the joined hands of the pair, shall say:

FORASMUCH as you, **M.** and **N.** have consented together in holy wedlock, and have witnessed the same before God and this company, I pronounce you man and wife, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Those whom God hath joined together, let not man put asunder.

Let us pray.

O GOD, who by thy mighty power hast made all things of nothing; who also didst appoint that out of man, created after thine own image and similitude, woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one: look mercifully upon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his spouse the Church, who gave Himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and faithful to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thine everlasting kingdom; through Jesus Christ, our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then shall he bless them:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

After which, if the service be in the church, and there be no sermon declaring the duties of marriage, the Minister shall read as follows:

ALL YE that are married, or that intend to take the excellent estate of matrimony upon you, hear what the Holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water, by the word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge; giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in Holy Scripture.

Saint Paul, in the afore-named Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. And again he saith: Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying: Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.

Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

After which the Minister shall close the service with this *Benediction*:

The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Ghost, be with you all.
Amen.

ORDINATION AND INSTALLATION

ORDINATION OF MINISTERS

After the Sermon, the presiding Minister, having taken his place at the altar, shall begin thus:

Let us pray:

MEET us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify thy holy name, and finally by thy mercy attain unto everlasting life; through Jesus Christ, our Lord. *Amen.*

Here the Candidate for Ordination, his name being distinctly announced, shall be requested to present himself before the altar; whereupon the Minister shall address the Congregation, as follows:

DEARLY BELOVED IN THE LORD: Almighty God, whom it hath pleased by his Spirit and word to gather and preserve to Himself continually, out of the whole human race, a Church chosen to everlasting life, hath given to all the members of the same, both ministers and people, a common interest in its welfare. For this reason, it hath ever been the practice, that in the ordination of those who have been called to the office of the holy Ministry, the people also should have an opportunity to express their voice. Now, therefore, in order that we may be assisted

in the case before us by your knowledge and past observation of him who is here present for admission to this office, we call upon you, to the end that if you know any just cause or impediment, because of which he ought not to be ordained to the Christian Ministry, you do come forward in God's name, and make it known.

If no objection be offered, after a sufficient pause, he shall address the Candidate, and say:

DEARLY BELOVED BROTHER: It is now our part, solemnly and for the last time, before proceeding to lay upon you irrevocably the burden and responsibility of the holy Ministry, to remind you how great is the dignity of the office, and how weighty and momentous also are the duties which it involves.

The office is of divine origin, and of truly supernatural character and force; flowing directly from the Lord Jesus Christ Himself, as the fruit of his resurrection and triumphant ascension into heaven, and being designed by Him to carry forward the purposes of his grace upon the earth, in the salvation of men by the Church, to the end of time.

All power, we hear Him saying after He had risen from the dead, is given unto Me in heaven and in earth; Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

To this answers in full what is written also by St. Paul: Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles;

and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Consider well, dear brother in Christ, how much all this means, as declaring and setting forth the true nature and significance of the holy office. The first Ministers were the Apostles, who were called and commissioned immediately by Jesus Christ Himself. They in turn ordained and set apart other suitable men, as pastors and teachers over the churches which they had gathered and established in different places; and these again, in the same way appointed and sent forth others to carry onward and forward still the true succession of this office; which, being regularly transmitted in this way from age to age in the Christian Church, has come down finally to our time. The solemnity of ordination, through which this transmission flows, is not merely an impressive ceremony, by which the right of such as are called of God to the Ministry is owned and confessed by the Church; but it is to be considered rather as their actual investiture with the very power of the office itself, the sacramental seal of their heavenly commission, and a symbolical assurance from on high, that their consecration to the service of Christ is accepted, and that the Holy Ghost will most certainly be with them in the faithful discharge of their official duties.

These duties are of the same order with the high origin of the office, and its glorious design. The Ministers of Christ are set in the world to be at once the representatives of his authority, and the ambassadors of his grace. As my Father hath sent Me, He says, even so send I you. He that heareth you, heareth Me; and he that despiseth

you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me. Let a man so account of us, says St. Paul, as of the ministers of Christ and stewards of the mysteries of God. Again: We are ambassadors for Christ, as though God did beseech you by us. To them it belongs to baptize, to preach the word, to administer the holy Sacrament of the Lord's Supper. They are appointed to wait upon and serve the Church, which is the spouse of Jesus Christ, his body mystical; to offer before Him the prayers and supplications of his people; to feed, to instruct, to watch over and guide the sheep and lambs of his flock, whom He hath purchased with his own blood. They are charged also with the government of the Church, and with the proper use of its discipline, in the way both of censure and absolution, according to that awfully mysterious and solemn word: I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Such being the character of the office to which you are now called, beloved brother in the Lord, and such the high and arduous nature of its duties, it is easy to see with what seriousness and godly fear, with what solemn forethought, with what holy caution you should approach unto it, as you are now doing, in the present transaction; and with how great care and study also you ought to apply yourself, that you may appear hereafter to have been worthy of being put into the Christian Ministry, by being found faithful to its mighty trust. Know, at the same time, that for this you are by no means sufficient of yourself. All proper sufficiency here is from God alone; to whom therefore you should pray earnestly, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that giving yourself wholly to

this office, with daily meditation, and study of the Scriptures, you may be able to make full proof of your ministry, being nourished up in the words of faith and good doctrine, and showing yourself a pattern to others in piety and godly living. In doing this, thou shalt both save thyself, and them that hear thee. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

And now, that this congregation of Christ may also understand your views and will in these things, and that you may yourself also the more feel the binding force of what you thus publicly profess and promise, we call upon you to make answer plainly to these following questions, which we now propose to you in the name of God and of his Church.

Do you receive the Holy Scriptures as being the true and proper word of God, the ultimate rule and measure of the whole Christian faith?

Ans. I do.

Do you believe in one God the Father; and in one Lord Jesus Christ, the only begotten Son of the Father; and in one Holy Ghost, proceeding from the Father and the Son, and with the Father and the Son one God Almighty?

Do you believe the Incarnation of our Lord Jesus Christ, the Son of God, whereby being perfect God He became also perfect Man; suffered for our salvation, descended into hades, rose again from the dead, and now sitteth at the right hand of God the Father Almighty, from whence He shall come to judge the quick and the dead?

And do you believe in one holy catholic Church, in which is given one true Baptism for the remission of sins?

Ans. I do.

Do you receive the confessional system of the Heidelberg Catechism as being in harmony with the Bible, and the ancient Christian Creeds?

Ans. I do.

Are you truly persuaded in your heart, that you are called of God to the office of the holy Ministry, and do you desire and expect to receive, through the laying on of our hands, the gift and grace of the Holy Ghost, which shall enable you to fulfil this heavenly commission and trust?

Ans. Such is my persuasion, and such my desire and hope.

Do you acknowledge the rightful authority of this Church, from which you are now to receive ordination, as being a true part in the succession of the Church Catholic; and do you promise to exercise your ministry in the same with faithful diligence, showing all proper regard for its laws and ordinances, and all suitable obedience to its lawful government in the Lord?

Ans. So I confess, and so I promise.

Here the Candidate shall be directed to kneel; the Ministers shall lay their right hands severally upon his head, and the presiding Minister shall say:

IN the name of the Lord Jesus Christ, the Chief Shepherd and Bishop of the Church, and trusting in the power of his grace, we ordain, consecrate, and appoint you to the Ministry of reconciliation, to proclaim his gospel, to dispense his holy Sacraments, to administer Christian discipline in his Church, and to be wholly set apart as an instrument to his use in the salvation of our fallen race, and to this end may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon and abide with you always. *Amen.*

He shall then rise, when each of the Ministers in turn shall give him the right hand of fellowship, saying:

We give you the right hand of fellowship, to take part with us in this Ministry.

Or this:

Our fellowship is with the Father, and with the Son, and with the Holy Ghost.

Or this:

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with you always.

When the new Minister is to be installed at the same time as Pastor of the Charge in which he is ordained, the Installation services shall now go forward according to the form provided for that purpose. If there be no Installation, the presiding Minister shall here say:

Let us pray, beloved brethren, to God the Father Almighty, that He may be pleased to multiply his heavenly gifts upon this his servant, whom He hath called to the office of the holy Ministry, through Jesus Christ, our Lord.
Amen.

Then kneeling down:

ALMIGHTY God, most merciful Father, who of thine infinite goodness hast given thine only Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who after that He had completed our redemption, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying and perfecting of his body the Church; send down, we beseech Thee, the anointing of the Holy Ghost upon the head of this thy servant, who has now been set apart in thy name, through the solemn act of ordination, to the office of teacher and ruler in Christ's Church. Grant unto him, O most merciful Father, such fulness of thy grace,

that he may be a faithful and wise steward whom Thou settest over thy household, using the authority Thou givest him, not unto destruction, but unto salvation; that he may be an able minister of the New Testament, knowing how he ought to behave himself in the house of God, a workman that needeth not to be ashamed, rightly dividing the word of truth; that he may be a true preacher of righteousness; a faithful leader of the blind, and of them that are out of the way; a light unto those who are in darkness; a watchful guardian over thy fold, and a follower of the true Shepherd who giveth his life for the sheep. Make his feet beautiful to publish the gospel of peace, and to bring glad tidings of good things. Give him power to preach not himself, but Christ Jesus, the Lord, and himself the servant of all for Jesus' sake. May he be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. So may he in all things fulfil his ministry unblamably and unreprovable in thy sight, that he may be prepared to stand without shame before the judgment seat of Christ, and thus, finishing his course with joy, be received unto glory and immortality in thine eternal kingdom, where they that turn many to righteousness shall shine as the stars for ever and ever. Hear us for the sake of Jesus Christ thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Congregation shall then rise and join in singing a *Doxology*, after which the whole service shall be concluded with this *Benediction*:

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever *Amen.*

INSTALLATION OF AN ORDAINED MINISTER IN A PARTICULAR CHARGE

Immediately after the Ordination of the new Minister, if this take place on the same occasion, or in any other case after the sermon, the presiding Minister, having taken his place at the altar, shall address the Congregation as follows:

DEARLY BELOVED IN THE LORD: You have called N. N., now present, an ordained Minister (*or*, who has now been ordained a Minister), to become your Pastor. He has consented to accept the call. After full inquiry and deliberation, the Classis of M. under whose supervision and care you stand, has resolved that the proposed settlement ought to take place; and being here accordingly, by its appointment and order, at the present time, for that purpose, we now proceed to institute and install him, in the name of the Lord, as the Pastor of this Charge.

Let us pray.

ALMIGHTY God, by whose holy inspiration and guidance, thine Apostles, in the first days of thy Church, did, for the fulfilling of their charge, ordain others also, who, under them, might take part in the care and government of thy flock; grant, we beseech Thee, that all those who are placed by thine authority over the several congregations of thy people, may be endowed with thy heavenly grace, and may so faithfully serve Thee in their office and administration, and watch over the souls under their charge, that at the appearing of our Lord Jesus Christ, they may present the people committed to their care a holy and glorious flock, giving an account of them with joy, and not with grief; through the same our Lord Jesus Christ, who liveth and abideth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Then shall be read, either the whole or some part of, the following passages of *Scripture*.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one

wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

And from Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine: continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

The elders which are among you I exhort, who am also an elder

and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

And, we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever.

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

The Congregation shall now rise, and the Pastor elect having presented himself before the altar, the presiding Minister shall address him thus:

AND now, beloved brother in Christ, in full view of the great solemnity of the trust as it is thus set forth by the lively oracles of God, are you willing and ready to take upon yourself the charge of this flock?

Ans. I am, God being my helper.

Do you promise and engage, on your part, that being set as Pastor of this people, you will endeavor faithfully to discharge among them all the duties of your ministry, exercising the authority you hold as a true commission from our Lord Jesus Christ, with becoming recollection of his presence, according to his commandments, and in due subjection to the rule that is over you in this church?

Ans. I promise so to do, with God's help.

Then addressing the Church and Congregation, he shall say:

DEARLY BELOVED: Ye have heard the solemn vows and engagements now taken by him whom you have called to be your Pastor; now, then, we demand of you, do ye on your part receive him in this character and office, promising to show towards him such love, honor, and fit obedience in the Lord, as are due to an overseer and guide placed over you by the Lord Jesus Christ Himself, the Chief Shepherd and Bishop of souls?

Ans. We do.

On the ground of this mutual engagement, we do now, by the authority which has been delegated to us for that purpose, solemnly install you, N. N., as Pastor of this people, committing them by this act as a part of Christ's flock, to your spiritual oversight and care. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then addressing the Congregation, the presiding Minister shall say:

LET us pray, beloved brethren, to the Triune God, the fountain of all grace and glory, that He may be pleased to sanctify with his heavenly blessing, the Pastoral relation which has now been formed in his name. *Amen.*

Then kneeling down:

ALMIGHTY God, most merciful Father, who of thine infinite goodness hast given thine only Son Jesus Christ to be our Redeemer and the Author of everlasting life; who after that He had completed our redemption, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying and perfecting of the Church; send down, we beseech Thee, the Holy Ghost upon thy servant, whom Thou hast been pleased now to set over this people in the office of Bishop and Pastor; and so replenish him with the truth of thy

doctrine, and endue him with innocency of life, that he may faithfully serve before Thee, to the glory of thy great name, and the benefit of thy holy Church; through Jesus Christ our only Mediator and Advocate. *Amen.*

O HOLY Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world, be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to Thee in this house, which is called by thy name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

AND Thou, O God the Holy Ghost, Sanctifier of the faithful, visit, we pray Thee, this Congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end. *Amen.*

Then the Congregation shall rise, and join in singing a *Doxology*; after which the whole service shall be concluded with this *Benediction*:

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

ORDINATION AND INSTALLATION OF ELDERS AND DEACONS

[When Elders only are to be set in office without Deacons, or Deacons only without Elders, such parts merely of the following form are to be used as relate to that particular case. So also, if the case calls for Installation only, all the persons elected to office having been previously ordained, there must be a like omission of what forms the Ordination act.]

After the *Sermon*, the Minister, having taken his place at the altar, shall say:

Let us pray.

Meet us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify thy holy name, and finally, by thy mercy, attain everlasting life; through Jesus Christ, our Lord. *Amen.*

Here the persons to be set in office, their names being distinctly announced, shall be requested to present themselves before the altar; whereupon the Minister shall address the Congregation as follows:

DEARLY BELOVED IN THE LORD: These persons have been solemnly chosen and called by you, as a Christian Congregation, to take part as Elders and Deacons in the care and service of this church. They have accepted your call. No one has come forward to urge any just objection to their being set in office. I therefore proceed, in the name of the Lord, to ordain such of them as have not been ordained to the same degree before, and to set all of them apart, each in his own office, to the work of the ministry among you, and in your behalf.

Then addressing the Candidates, he shall say:

BRETHREN: As it is a great honor to bear office in the Lord's house, so is it at the same time also a high and solemn trust, which no one should take upon him rashly or

lightly. For no such office is of merely human origin or authority. There are diversities of gifts, and differences of administrations, in the Church; but all proceed from the same Lord, through the power of one and the same Spirit. Men may be chosen and called to their particular ministry by the voice of their fellow-men; but their ministry itself comes to them, not from earth, but from heaven; not from the people they serve, but from God. Its rights and powers, its duties and responsibilities, all flow from that jurisdiction of Christ in his Church, which is the fruit of his glorious resurrection, and which is to be regarded as a new order of life and power in the world, extending with real unbroken succession, from the day of Pentecost onward continually to the end of time. You may see thus how much is comprehended in your present ordination and induction into office; and how needful it is that you should magnify your ministry, and make high account of its duties, as a service to be fulfilled unto God, and not simply unto men.

ELDERS are appointed to assist and support the Ministers of the word in the general government of the Church. They form, with the Minister, in each particular ecclesiastical charge, a council in common for the spiritual supervision of the flock which is committed to their care. They are bound to take part, accordingly, in the work of the Ministry, so far as it has to do with this pastoral oversight and rule. They are to be the advisers and counsellors of the Minister in his episcopal trust; they are to be to him as hands and eyes, acting with him and for him, and representing his presence throughout the congregation. It is their province to go before the flock in the way of Christian example, to watch over it in the Lord, to take an active interest in its spiritual welfare, to feel a responsibility for

its condition, to be at hand in all circumstances with spiritual aid for its necessities and wants. It belongs to them, in virtue of their office, to visit the sick and the afflicted, to instruct the ignorant, to admonish such as are out of the way, to warn the unruly, to command and rebuke with authority in Christ's name. To them, moreover, in conjunction with the Pastor, belongs the whole discipline of the Church, its power of the keys, as exercised both in the form of censure and in the form of absolution.

The office of DEACONS has regard especially to the wants of the poor. To them it belongs, accordingly, to help the Pastor, and to supply his place, in those church ministrations which are directed immediately towards the more outward needs of the general household of faith. On them falls the honorable charge of looking after the desolate and poor, and of seeing that the charities of the Church are applied with proper effect to their weekly and daily wants. In this service, at the same time, they must not lose sight of the true spiritual character of their office; which, however it may be thus occupied with outward and temporal things, remains always a proper branch of the Christian Ministry, the last scope and purpose of which in all things can only be the eternal salvation of men in the world to come. Hence it is that so much stress is laid, in the New Testament, on the character and life of those who are called to take part in this work. They must be men of honest report, full of the Holy Ghost and wisdom, who may be able, both by word and example, to help forward the great purpose of the Gospel, making their ministrations to the bodily necessities of the poor the occasion and means of a still better benefit to their souls. St. Paul also, writing on this subject, in his first Epistle to Timothy, requires of them expressly virtues

and merits of like sort with those which are needful for the office of the Ministry in its most exalted character.

And now, brethren, having well considered the nature and design of these sacred offices, to the use of which you have been called respectively by the voice of this Congregation, do you accept the call as coming to you from God, and are you willing to undertake the work and service it sets before you, in the name and for the glory of our common Lord and Master, Jesus Christ?

Ans. Yes.

Do you receive the Holy Scriptures as being the inspired word of God? Do you consent to the ancient and primitive symbol commonly called the Apostles' Creed, as being a true expression of the foundation articles of the Christian faith? And do you own the doctrines of the Heidelberg Catechism, as flowing from the Bible in the sense of the same Creed?

Ans. I do.

Do you promise to exercise your ministry, as *Elders* or *Deacons*, among this people, with faithful diligence according to what you have now declared to be the rule and measure of your faith; showing all proper regard for the lawful authority of the Church, and taking heed to your own lives, that you may adorn the gospel of God our Saviour by a walk and conversation answerable to the place you occupy in Christ's house?

Ans. I so promise, trusting in God's help.

Here those who have not been previously ordained to the office in which they are now called to serve, shall be directed to kneel; whereupon the Minister shall proceed to *ordain* them, laying his right hand upon each one in succession, and saying:

Take thou authority to execute the office of Elder [or, Deacon] in the Church of God; which office I now

solemnly commit unto thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall they rise; after which the Minister shall go on immediately to *install*, or clothe with actual charge in the Congregation, all who are before him for this purpose, both those now ordained, and any who may have been ordained before making use of the following form.

In the name of the Lord Jesus Christ, and by the authority belonging to me in his Church, I now install you in the charge and service to which you have been called by this Congregation; and may the blessing of God Almighty, Father, Son, and Holy Ghost, rest upon you, abide with you, and strengthen you in your ministry always with all might through the Spirit, unto every good word and work. *Amen.*

Let us pray.

ALMIGHTY and most merciful God, our heavenly Father, who hast been pleased of thy great goodness, to call *these thy servants* to office and power in thy Church, send down upon *them*, we beseech Thee, the Holy Ghost; by whose most blessed inspiration alone *they* can be made able to fulfil the ministry now committed unto *them*, and to use rightly therein the gift of thy manifold grace. Let every fruit of the Spirit appear and abound in *them*, to the ornament of the gospel and the glory of thy great name. Make *them* wise and faithful, humble, tender, modest, and yet bold, constant, patient, and persevering in *their* appointed work. In all *their* walk and conversation may thy precepts shine forth; that, holding the testimony of a good conscience, *they* may abide in Christ firm and steadfast, and show forth a good example unto all thy flock. So may *they* purchase to *themselves* a good degree and great boldness in the faith; through Jesus Christ, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Congregation shall now join in singing a *Doxology*, after which the whole service shall be concluded with this *Benediction*:

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

VISITATION AND COMMUNION OF THE SICK

VISITATION OF THE SICK

When any one is sick, notice thereof shall be given to the Minister, or, if any circumstance prevent his attendance, to one of the Elders of the Church, who, coming to the sick person, shall carefully inquire into his spiritual state.

[If the sick person be not baptized, he shall be immediately instructed as to his duty in this respect, and urged to become obedient to the faith, and enter into covenant with God. To this end the following Scripture passages shall be read and explained to him: Matt. xxviii. 18-20; Mark xvi. 16; John iii. 5; Acts i. 38-41; Rom. vi. 3-12; Gal. iii. 27; Col. ii. 12; Titus iii. 5; 1 Peter iii. 21. If the sick person give evidence of true repentance and faith, the Minister shall baptize him in the presence of one or more Elders of the Church.]

When the necessary examination has been made, and the proper instructions and exhortations have been given, the Minister, or Elder, shall say:

DEARLY BELOVED: Be fully persuaded that Almighty God is the Lord of life and of death, and that all his creatures are so in his hands, that without his will they cannot so much as move. Wherefore, know certainly that this is God's visitation, coming not by chance, but by his fatherly hand. Know also that He will make whatever afflictions He sends upon us in this vale of tears, if they be received in the right spirit, and used in the right way, turn out to our advantage: for He is able to do it, being Almighty God, and willing also, being a faithful Father.

That your present afflictions may be sanctified to you, humble yourself with continual repentance for all your sins under the mighty hand of God. Acknowledge his

faithfulness and love, and endeavor to bear your sickness with true Christian patience, trusting in his mercy through Jesus Christ, our Lord. Resign yourself wholly to his will, while you look and wait for his salvation, either in your restoration to health, or in your translation to the joys of heaven.

That you may be further instructed in regard to God's will concerning you in this your sickness, and receive such encouragement and consolation as you need, listen to those things which are written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Here shall be read or repeated some suitable portions of Holy Scripture. The following are given for direction and help.

I

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

Ye have forgotten the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened

us after their own pleasure; but He for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

II

Before I was afflicted I went astray: but now have I kept thy word. Thou art good, and doest good; teach me thy statutes. It is good for me that I have been afflicted; that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight.

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We are chastened of the Lord, that we should not be condemned with the world.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

III

The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

For we know that if our earthly house of this tabernacle were

dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of Him.

IV

For me to live is Christ, and to die is gain. What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

V

Though I walk in the midst of trouble, Thou wilt revive me.

O God, who is like unto Thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.

For the Lord will not cast off forever: but though He cause grief, yet will He have compassion according to the multitude of his mercies. For He doth not afflict willingly, nor grieve the children of men.

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee,

saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Then the Minister, or Elder, shall pray with and for the sick person, slowly and distinctly rehearsing, in the first place, the *Apostles' Creed*, using afterward one or other of the following prayers, as the case may require, and closing with the *Lord's Prayer*.

A GENERAL PRAYER FOR THE SICK

O LORD GOD, in whose hand is the soul of every living thing, and the breath of all mankind; regard with tender compassion this thy servant, whom it hath pleased Thee to visit with bodily affliction and disease. Be graciously near to *him* in the hour of *his* need. Grant unto *him*, we beseech Thee, true repentance for all *his* sins, a firm and steady trust in the merits of thy Son, Jesus Christ, and grace to be in perfect charity with all men. Enable *him* to cast all *his* cares on Thee, and to yield *himself* with child-like submission to thy righteous will.

God of all power and grace, bless, we entreat Thee, the means used for *his* recovery, rebuke the violence of disease, and raise *him* up from *his* bed of pain, that being delivered by thy compassion *he* may walk before Thee in newness of life. But if, O most wise and merciful Father, this sickness should be unto death, grant *him*, we humbly implore Thee, a comfortable release from all *his* sufferings. Let the arms of thine everlasting love be around *him*, and, when flesh and heart shall fail, be Thou the strength of *his* heart and *his* portion for evermore: through the mediation and merits of thy Son, Jesus Christ, our Lord. *Amen.*

PRAYER FOR A SICK PERSON NOT PREPARED FOR DEATH

Most merciful Saviour, who, when hanging on the cross, didst grant repentance and faith to the dying thief, and hast assured us in thy holy word, that Thou desirest not

the death of the sinner, but that whosoever cometh unto Thee Thou wilt in no wise cast him out; look down, we beseech Thee, in tender compassion upon *him*, who now looks up to Thee from *his* bed of suffering and distress. Lamb of God, that takest away the sin of the world, have mercy upon *him*. Hear *his* prayer and wash *him* from *his* sins in thy most precious blood. Give *him* strength against all *his* temptations and heal the maladies of *his* soul. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the Enemy, and lift up the light of thy countenance upon *him*, and give *him* peace.

Hear us, merciful Saviour, who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

A PRAYER FOR A SICK CHILD

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child, now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation, deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the name of thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER FOR A DEPARTING SOUL

ALMIGHTY God, with whom do live the spirits of just men made perfect, we humbly commend our departing *brother*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour; beseeching Thee that *his* soul may be precious in thy sight. Wash *him*, we pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements *he* may have contracted in the midst of this miserable and wicked world, through the lusts of the flesh or the wiles of Satan, being purged and done away, *he* may be presented pure and without spot before Thee. Vouchsafe to *him* a quiet passage, and guide *him* through the valley of the shadow of death. Place *him* in the habitations of light and peace, in the company of thy saints and faithful people who are gone before; and in the resurrection of the just do Thou make *him* partaker of the heavenly inheritance; there to reign with thy holy apostles, with the goodly company of prophets and martyrs, and with all thy saints, in glory and blessedness, for ever and ever. *Amen.*

A LITANY FOR THE DYING

O God the Father in heaven; have mercy upon us.
Have mercy upon us.

O God the Son, Redeemer of the world; have mercy upon us.
Have mercy upon us.

O God the Holy Ghost, the Comforter; have mercy upon us.
Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers. Spare us, good Lord; spare thy servant before Thee, whom Thou hast redeemed with thy precious blood.

Spare *him*, good Lord.

From all evil and harm; from the power of sin, and the snares of the devil; from thy wrath, and from everlasting damnation;

Good Lord, deliver *him*.

By the mystery of thy holy incarnation; by thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost: in the hour of death and in the day of judgment;

Good Lord, deliver *him*.

We sinners do beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

That it may please Thee to uphold *him* with thy free Spirit; to grant *him* true repentance; to forgive *him* all *his* sins; to strengthen and confirm *him* in thy grace; and to beat down Satan under *his* feet.

We beseech Thee to hear us, O Lord.

O Son of God, Redeemer of the world.

Hear us.

O Lamb of God, that takest away the sin of the world;
Have mercy upon *him*.

O Lamb of God, that takest away the sin of the world;
Grant *him* thy peace.

O Lord God, our heavenly Father, who hast no pleasure in the death of the wicked, but that the wicked turn from his way and live, we heartily beseech Thee to regard this sick person with an eye of compassion; suffer *him* not to be overwhelmed by any pains of body, or any anguish of soul; but grant unto *him* in this world thy pardon and peace, and in the world to come life everlasting; through the abounding merits and the glorious mediation of Jesus Christ, our Lord. *Amen.*

COMMUNION OF THE SICK

[If any member of the Church, through sickness or infirmity, be not able to come to the house of God, and yet is anxious to receive the Communion, it may be administered to him privately; in which case, timely notice thereof must be given to the Minister. One other person at least should commune with the sick; and one or more of the Elders ought to be present.

The Sacrament may also be administered to sick persons who have not been communicants, provided they have proper views of its nature, right dispositions of heart, and are first baptized and confirmed.]

The elements having been placed upon a decently covered table, the Minister shall say:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

DEARLY BELOVED IN THE LORD: Forasmuch as in the providence of God, you are deprived of the privilege of receiving the Holy Communion in the church, and your heart nevertheless longs for the enjoyment of this blessing and grace, be encouraged and comforted by the words of the Lord Jesus: Where two or three are gathered together in my name, there am I in the midst of them.

That you may not partake unworthily of this holy Sacrament, consider well, and lay rightly to heart the exhortation and warning of the Apostle Paul: Let a man examine himself, and so let him eat of that Bread and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Hear also how St. John encourages those who are truly

penitent, saying: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And again it is written: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Then when the Minister and all present shall kneel, and repeat the following *Confession*.

ALMIGHTY God, our heavenly Father, who dost admit thy people unto such wonderful communion, that partaking of the body and blood of thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to thy presence, and beholding thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee, in thought, in word, and in deed, provoking most justly thy wrath and indignation against us. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ, forgive us all our sins; purify us, by the inspiration of thy Holy Spirit, from all inward uncleanness; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may ever hereafter serve and please Thee in newness of life; to the honor and glory of thy name, through Jesus Christ, our Lord. *Amen.*

Then shall the Minister rise, and pronounce to those assembled, still kneeling, the following *Declaration of Pardon*.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, saith the Lord God, I have no plea-

sure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and declare, by the authority and in the name of Christ, that your sins are forgiven in heaven, according to his promise in the Gospel, through the perfect merit of Jesus Christ, our Lord. *Amen.*

Then, all standing, the Minister shall say:

Now join with us, whilst we, as many as are here present, make confession of our holy catholic faith.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

M. Let us pray.

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is

the kingdom, and the power, and the glory, for ever.
Amen.

Here, if desirable, a hymn or psalm may be sung.

If the elements have already been consecrated in the Church, the Minister shall proceed thus:

THE Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of Me.

After the same manner also, He took the cup, when He had supped, saying, This cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in remembrance of Me.

[If the elements have *not* been consecrated in the Church, the Minister shall consecrate in manner and form as follows:

THE **L**ORD **J**ESUS, **T**HE **S**AME **N**IIGHT **I**N **W**HICH **H**E **W**AS **B**ETRAYED [here he shall take some of the bread into his hands] **T**OOK **B**RAD; **A**ND **W**HEN **H**E **H**AD **G**IVEN **T**HANKS, **H**E **B**RAKE **I**T [here he shall break the bread] **A**ND **S**AID, **T**AKE **E**AT; **T**HIS **I**S **M**Y **B**ODY, **W**HICH **I**S **B**ROKEN **F**OR **Y**OU; **T**HIS **D**O **I**N **R**EMEM-
BRANCE **O**F **M**E.

AFTER **T**HIS **S**AME **M**ANNER **A**LSO [here he shall take the cup into his hands] **H**E **T**OKE **T**HIS **C**UP, **W**HEN **H**E **H**AD **S**UPPED, **S**AYING,
THIS **C**UP **I**S **T**HE **N**EW **T**ESTAMENT **I**N **M**Y **B**LOOD; **T**HIS **D**O **Y**E, **A**S **O**FT **A**S **Y**E **D**RINK **I**T, **I**N **R**EMEMBRANCE **O**F **M**E.

Let us pray.

ALMIGHTY God, our heavenly Father, send down, we beseech Thee, the powerful benediction of thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the Body and Blood of thy Son, Jesus Christ; so that in the

use of them we may be made, through the power of the Holy Ghost, to partake really and truly of his blessed life, whereby only we can be saved from death, and raised to immortality at the last day. *Amen.*]

In administering the elements, the Minister shall give first to those who communicate with the sick, and then to the sick person.

Giving the bread, the Minister shall say:

The bread which we break, is the Communion of the Body of Christ.

Giving the cup, the Minister shall say:

The cup of blessing which we bless, is the Communion of the Blood of Christ.

When all have communed, the Minister shall say:

Let us pray.

ALMIGHTY and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; assuring us thereby, that we are very members incorporate in the mystical body of thy Son, and heirs through hope of thine everlasting kingdom, by the merits of his most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ, our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

The Minister shall close the service with this *Benediction*:

The peace of God, which passeth all understanding,
keep your hearts and minds in the knowledge and love of
God, and of his Son Jesus Christ, our Lord; and the bless-
ing of God Almighty, the Father, the Son, and the Holy
Ghost, be amongst you, and remain with you always.
Amen.

THE BURIAL OF THE DEAD

THE BURIAL OF MEMBERS OF THE CHURCH

The Minister, going before the corpse, on entering the church and passing slowly along the aisle, or if there be no service in the church, on entering the graveyard, shall solemnly say:

I AM the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die.

None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's: for to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.

And now is Christ risen from the dead, and become the first fruits of them that slept.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ! *Amen.*

[If the service be not held in the church, the following office as far as to the rubric directing the funeral to proceed to the grave, shall be omitted.]

Then, the Minister having taken his place at the altar, and all standing, the *Ninetieth Psalm* shall be chanted, or said, as follows:

Minister. Lord, Thou hast been our dwelling place in all generations.

Congregation. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

M. Thou turnest man to destruction; and sayest, Return, ye children of men.

C. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

M. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

C. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

M. For we are consumed by thine anger, and by thy wrath are we troubled.

C. Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance.

M. For all our days are passed away in thy wrath: we spend our years as a tale that is told.

C. The days of our years are three score years and ten: and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

M. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

C. So teach us to number our days, that we may apply our hearts unto wisdom.

Here the following *Lesson* (1 Cor. xv. 20-58,) shall be read.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his

feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Then the Minister shall say:

Let us pray.

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ, our Lord. *Amen.*

O THOU ever-blessed Mediator, who wast dead, but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and ever-living Head; grant us grace so to follow thy blessed saints, who have gone before us, in the faith and fellowship of thy holy Church,

that we may come to those unspeakable joys, which Thou hast prepared for all that love Thee, from the foundation of the world. *Amen.*

O HOLY and ever-blessed Spirit, who art one with the Father and the Son, and who dwellest in all thy saints, to comfort and quicken them; comfort us, we beseech Thee, in the prospect of death, with the hope of the resurrection of the just, and abide in us, that these mortal bodies may be quickened, and fashioned like unto our Saviour's glorious body, according to the working whereby He is able even to subdue all things unto Himself. *Amen.*

O HOLY and adorable Trinity, Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier of our bodies and souls, we humbly confess our sins, and acknowledge them as the cause of our misery and death; and that, on account of our sins, Thou art justly displeased. Yet, through infinite mercy in Jesus Christ, we implore Thee, blot out our transgressions, wash us from our iniquity, and cleanse us from our sin. O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. *Amen.*

THOU knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee. But keep us in everlasting fellowship with the Church triumphant, and let us rest together in thy presence from our labors; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Here may follow a short *Sermon* or *Exhortation*: after which the Minister shall say:

Let us pray.

ALMIGHTY and most merciful God, the consolation of the sorrowful, and the support of the weary, who dost not willingly grieve or afflict the children of men; look down in tender love and pity, we beseech Thee, upon thy servants, the bereaved household, whose joy is turned into mourning; and according to the multitude of thy mercies be pleased to uphold, strengthen, and comfort them, that they may not faint under thy fatherly chastening, but find in Thee their strength and refuge; through Jesus Christ, our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory for ever. *Amen.*

After which the funeral shall proceed to the grave.

At the grave, when the coffin has been let down, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Let us pray.

ALMIGHTY GOD, who by the death of thy Son Jesus Christ hast destroyed death; by his rest in the tomb hast sanctified the graves of the saints; and by his glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come; through Jesus Christ, our Lord. *Amen.*

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Let us pray.

M. Lord, have mercy upon us.

C. Christ, have mercy upon us.

M. Lord, have mercy upon us.

C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father,
Saviour of the world;

C. Be gracious unto us.

M. By thy human birth; by thy prayers and tears; by
all the troubles of thy life; by the grief and anguish of thy
soul; by thine agony and bloody sweat; by thy bonds and
scourgings; by thy crown of thorns; by thine ignominious
crucifixion; by thy sacred wounds and precious blood;
by thine atoning death; by thy rest in the grave; by thy
glorious resurrection and ascension; by thy sitting at the
right hand of God; by thy power to save;

C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the
world;

C. Have mercy upon us, and grant us thy peace. *Amen.*

After which the Minister shall close the service with the *Apostolic Benediction*.

The grace of our Lord Jesus Christ, and the love of God,
and the communion of the Holy Ghost, be with you all.
Amen.

THE BURIAL OF CHILDREN

To be used at the grave.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

Jesus saith, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Weep not, saith the Lord, the child is not dead, but sleepeth. If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

Let us pray.

ALMIGHTY God, who by the death of thy Son Jesus Christ hast destroyed death; by his rest in the tomb hast sanctified the graves of the saints; and by his glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Forasmuch as it hath pleased Almighty God, in his wise providence to take out of this world the soul of this deceased child, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come. *Amen.*

Let us pray.

M. Lord, have mercy upon us.

C. Christ, have mercy upon us.

M. Lord, have mercy upon us.

C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father, Saviour of the world;

C. Be gracious unto us.

M. By thy human birth; by thy prayers and tears; by all the troubles of thy life; by the grief and anguish of thy soul; by thine agony and bloody sweat; by thy bonds and scourgings; by thy crown of thorns; by thine ignominious crucifixion; by thy sacred wounds and precious blood; by thine atoning death; by thy rest in the grave; by thy glorious resurrection and ascension; by thy sitting at the right hand of God; by thy power to save;

C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the world;

C. Have mercy upon us, and grant us thy peace. *Amen.*

After which the Minister shall close the service with the *Apostolic Benediction*.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

A BURIAL SERVICE

To be used at the grave.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

All flesh is as grass, and all the glory of man as the flower of the grass. In the morning it flourisheth, and groweth up: in the evening it is cut down and withereth. We are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy. O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee.

The hour is coming, in the which all that are in the graves shall hear his voice, and come forth. Until that day of the glorious revelation of the great God and our Saviour, we commit this body to the ground: earth to earth; ashes to ashes; dust to dust. *Amen.*

Let us pray.

M. Lord, have mercy upon us.

C. Christ, have mercy upon us.

M. Lord, have mercy upon us.

C. Christ, hear us.

M. Lord God, the Son, in the bosom of the Father,
Saviour of the world;

C. Be gracious unto us.

M. By thy human birth; by thy prayers and tears; by
all the troubles of thy life; by the grief and anguish of thy
soul; by thine agony and bloody sweat; by thy bonds and
scourgings; by thy crown of thorns; by thine ignominious
crucifixion; by thy sacred wounds and precious blood; by
thine atoning death; by thy rest in the grave; by thy glori-
ous resurrection and ascension; by thy sitting at the right
hand of God; by thy power to save;

C. Hear us, and save us, Lord Jesus.

M. O Lamb of God, that takest away the sin of the
world;

C. Have mercy upon us, and grant us thy peace. *Amen.*

The Minister shall close the service with the *Apostolic Benediction*.

The grace of the Lord Jesus Christ, and the love of God,
and the communion of the Holy Ghost, be with you all.
Amen.

LAYING OF A CORNER STONE

The people being assembled at the place where the church is to be built, the Minister, standing near the corner stone, shall say:

DEARLY BELOVED BRETHREN: It is meet and right that, in all our doings, we should beseech Almighty God for his most gracious direction and help; but, especially, as we are now assembled to begin a house, which is to be set apart for his honor and service; for the worship of his holy name, the preaching of his holy Gospel, and the administration of his holy Sacraments. Let us therefore devoutly look up to Him for assistance, protection and blessing.

Let us pray.

ALMIGHTY and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve; grant us, we beseech Thee, the fulness of thy mercy. Prosper and bless the work which we have undertaken, that it may serve to promote thy praise, and the honor of thy kingdom; through Jesus Christ, our Lord. *Amen.*

Then the *Ninety-Sixth Psalm* shall be chanted, or said, as follows:

Minister. O sing unto the Lord a new song: sing unto the Lord, all the earth.

Congregation. Sing unto the Lord, bless his name; show forth his salvation from day to day.

M. Declare his glory among the heathen, his wonders among all people.

C. For the Lord is great and greatly to be praised; He is to be feared above all gods.

M. For all the gods of the nations are idols; but the Lord made the heavens.

C. Honor and majesty are before Him: strength and beauty are in his sanctuary.

M. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

C. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

M. O worship the Lord in the beauty of holiness: fear before Him, all the earth.

C. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved: He shall judge the people righteously.

M. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

C. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord.

M. For He cometh, for He cometh to judge the earth:

C. He shall judge the world with righteousness and the people with his truth.

Here the inscription of the corner-stone being read, the Minister shall proceed to put into it the several articles which it is to contain, naming them as he does so one by one; after which, the stone being laid in its place, the service shall proceed thus:

M. Our help is in the name of the Lord;

C. Who made heaven and earth.

M. Except the Lord build the house;
C. They labor in vain that build it.

Placing his hand upon the stone, the Minister shall then say:

I here lay the corner-stone of a house, to be erected under the name of——Church, and to be devoted to the worship of Almighty God. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister say:

Let us now unite in confessing our holy catholic faith.

I **BELIEVE** in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

Then the Minister shall say:

Let us pray.

BLESSED be thy name, O Lord, that it hath pleased Thee to put it into the hearts of thy servants to commence the erection of a house, in which thy name is to be worshipped, the glad tidings of salvation proclaimed, and thy holy Sacraments administered. Prosper Thou us, O Lord, in this our undertaking. Keep and preserve by thy providence unto the end the work, which is now begun in thy fear. Excite the skill and animate the industry of the

workmen. Shield them from all accidents and dangers. And grant unto them, and all of us here present, the influences of thy divine Spirit, so that we may become in soul and body living temples of the Holy Ghost, and be prepared for that eternal city which hath foundations, whose builder and maker is God. All which we ask through the abundant merits of our Lord and Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Here an address may be delivered. After which, a collection being made, the service shall be concluded with a *Hymn* and the *Apostolic Benediction*.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

CONSECRATION OF A CHURCH

The Minister, having taken his place at the altar, shall say:

GRACE be unto you, and peace from God our Father and from the Lord Jesus Christ. *Amen.*

Then shall this *Canticle* be chanted, or said, as follows:

Minister. Arise, O Lord, into thy rest; Thou, and the ark of thy strength.

Congregation. Let thy priests be clothed with righteousness; and let thy saints shout for joy.

M. Make a joyful noise unto God, all ye lands. Serve the Lord with gladness: enter into his gates with thanksgiving, and into his courts with praise.

C. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

M. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

C. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

M. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

C. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

M. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in.

C. Who is this King of glory? The Lord of hosts, He is the King of glory.

Then shall the Minister say:

Let us pray.

O ETERNAL GOD, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, to Thee alone be praise and adoration, from all the hosts of heaven and all who dwell upon the earth. With joy and gratitude we are now assembled in this house, built to the honor of thy great name. Send down upon us, we beseech Thee, thy Holy Spirit, that we may lift up holy hands to Thee, and worship Thee with pure hearts. **O God,** who art from everlasting to everlasting, hear us for the sake of thy dear Son, Jesus Christ, our Lord. *Amen.*

Here the *Scripture Lesson*, 1 Kings VIII, shall be read.

After this the *Eighty-fourth Psalm* shall be chanted, or said, as follows:

M. How amiable are thy tabernacles, O Lord of hosts!

C. My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

M. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

C. Blessed are they that dwell in thy house: they will be still praising Thee.

M. Blessed is the man whose strength is in Thee, in whose heart are the ways of them.

C. Who passing through the valley of Baca make it a well; the rain also filleth the pools.

M. They go from strength to strength, every one of them in Zion appeareth before God.

C. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

M. Behold, O God our shield, and look upon the face of thine anointed.

C. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

M. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

C. O Lord of hosts, blessed is the man that trusteth in Thee.

Then the Minister shall say:

DEARLY BELOVED IN THE LORD: God, our heavenly Father, in all ages of the Church, has approved the acts of devout and holy men, who, moved either by his express command, or by the secret inspiration of his Spirit, have erected sanctuaries for his worship, and separated them from common use, that they might be sacred places, wholly consecrated to Himself. Animated by the pious example of those that have gone before us, sustained by the grace of God, and directed by his Spirit, we have built this house to the honor of his great name; and we are now together before God, that we may, by a solemn act of worship, devote it to its intended use.

Blessed be the Lord our God, who hath with his hand fulfilled the desires of our hearts, enabling us to build this house, where his name may be recorded, and his praise be made honorable, from generation to generation. *Amen.*

Here, the Congregation rising, the Minister shall say:

LET us now unite in confessing our holy catholic faith.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

The Minister shall then say:

The Congregation who are here assembled, having erected this house for the worship of God, we now set it apart from all common and secular use, and, under the name of , do hereby consecrate it to the worship of the Triune God, the Father, the Son, and the Holy Ghost. *Amen.*

Let us pray.

O LORD OUR GOD, there is no God beside Thee. Thou alone art worthy to receive adoration and praise; for Thou art holy, and all nations shall come to worship before Thee, when they learn the joy of thy salvation. We praise Thee, most merciful Father, for the foundation of thy Church on earth; for thy sacred oracles; for the ministry of thy word; and for thy holy sacraments. We give Thee thanks, that, by thy providence, this house has been erected for the worship of thy name. Accept, we beseech Thee, the work of our hands. Let this house be the house of God. Here let thy presence dwell and thy glory be revealed. When

thy holy word is read and preached in this place, and the holy sacraments are administered, send down upon the congregation the dews of thy heavenly grace. When thy people bring to Thee their thanksgiving for the gifts of thy providence, accept their offering and bless them, that their joy may be full. And when, in seasons of calamity and distress, they humble themselves before Thee, and implore thy mercy, hear Thou in heaven, and pity them; forgive their sins wherein they may have transgressed against Thee, and deliver them; or else comfort and support them under their trials, and sanctify unto them their affliction, that it may bring forth in them the fruits of salvation and peace.

Hear us, we beseech Thee, O God of all grace, Father of all light, and Fountain of all good. Let our prayer come up before Thee, and be acceptable, through the merit of Jesus Christ; and do unto us according to thy great mercy and love. And unto Thee, the King eternal, immortal, and invisible; who alone art mighty, wise, and good; who dwellest in light which no man can approach unto and live; unto Thee be all glory, through Jesus Christ, in heaven and on earth, forever and ever. *Amen.*

Then shall the *Gloria in Excelsis* be chanted or said.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our

prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord;
Thou only, O Christ, with the Holy Ghost, art most high
in the glory of God the Father. *Amen.*

Then the Minister, having taken his place in the pulpit, shall deliver the *Sermon*; after which the service shall proceed as in the regular service for the Lord's Day.

CONSECRATION OF A BURIAL GROUND

The people being assembled on the ground, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

O THOU ever blessed Mediator, who wast dead, but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and ever-living Head; grant us grace so to follow thy blessed saints, who have gone before us, in the faith and fellowship of thy holy Church, that we may come to those unspeakable joys, which Thou hast prepared for all that love Thee, from the foundation of the world. *Amen.*

The Minister shall now read the following *Lessons*

THE FIRST LESSON (*Gen. xxiii.*)

And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou

mayst bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave in the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein were made sure unto Abraham for a burying place by the sons of Heth.

THE SECOND LESSON (1 Cor. xv. 12-26.)

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if

Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

Then the *Ninetieth Psalm* shall be chanted, or said, as follows:

Minister. Lord, Thou hast been our dwelling-place in all generations.

Congregation. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

M. Thou turnest man to destruction; and sayest, Return, ye children of men.

C. For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.

M. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

C. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

M. For we are consumed by thine anger, and by thy wrath are we troubled.

C. Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance.

M. For all our days are passed away in thy wrath; we spend our years as a tale that is told.

C. The days of our years are three score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

M. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

C. So teach us to number our days, that we may apply our hearts unto wisdom.

Then the Minister shall say:

DEARLY BELOVED: The Holy Scriptures in divers places teach us to honor our bodies. God the Father has created them fearfully and wonderfully, and joined their destiny with that of our spirits. God the Son has honored them, by taking upon Him the form and fashion of a man in his glorious incarnation, so that his people are flesh of his flesh and bone of his bones. God the Holy Ghost honors them by dwelling in them as his temples. We are, moreover, assured that He who raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us; and we are encouraged to look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby He is able even to subdue all things unto Himself.

With the whole Church of all ages, we believe in the resurrection of the body. I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live. Behold, saith the Apostle, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at

the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Such being the honor bestowed upon the bodies of the saints, and such the promises graciously delivered unto us concerning them, it is most meet and right that the bodies of the departed which rest in hope should also rest in honor and peace.

We are taught that the holy patriarch Abraham, the father of the faithful, when he was about to bury his dead out of his sight, bought a burying place, even the field of Machpelah. There he buried Sarah his wife: there he himself was buried: there they buried Isaac his son, and Rebecca his wife: and there afterwards they buried Jacob and Leah. We read, also, that Joseph of Arimathea, a disciple of Jesus, who waited for the kingdom of God, laid the precious body of Jesus in his own new tomb, which he had hewn out in the rock, and guarded it against desecration by rolling a great stone to the door, and setting a seal upon it.

Imitating this example of holy men, and led by the devout and tender spirit of the Church in all ages, we do now separate this ground from all common and secular use, and consecrate it under the name of_____, as a place of burial and repose for the bodies of the dead, until the resurrection of the last day. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

ALMIGHTY GOD, who by the death of thy dear Son Jesus Christ hast destroyed death; by his rest in the tomb hast sanctified the graves of the saints; and by his glorious resurrection hast brought life and immortality to light, so

that all who die in Him abide in hope as to their bodies, and in joy as to their souls: receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

OUR Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

After which the Minister shall close the service with this *Benediction*:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

PRAYERS FOR THE FAMILY

Family worship should be observed daily in every household, when the following prayers may be used in connection with the reading of a portion of Scripture. It is recommended that the Scriptures be read as directed by the Calendar, or "Order of Scripture readings for the Family."

On Sundays, after reading the Scriptures, the Family shall rise and join in saying the Creed.

Then shall be said, all kneeling, first the Sunday Collect for the week, next the Prayer for the particular day of the week, and lastly the Lord's Prayer, in which all shall join audibly.

SUNDAY MORNING

O LORD, merciful and gracious Father, we, thy children, adopted in Jesus Christ, gather around the mercy-seat with humble and childlike trust in Thee. As Thou makest the outgoings of the morning to rejoice, so do Thou make glad our hearts on this day of sacred rest. Thou, O Lord, art the true and only rest of the soul, and our hearts cannot rest until they rest in Thee. Grant us this day, not only the rest of the body, but also some foretaste of that peace and joy which shall refresh us, when we, after the labors of this life, shall awake in thy likeness, and be numbered with thy saints in glory everlasting.

O Thou who hast made thy Church thy dwelling-place, and chosen it as thy rest forever, and hast taught us in thy word not to forsake the assembling of ourselves together; regard in special mercy, we beseech Thee, all those who meet to-day in thy holy courts. Manifest Thyself unto them as Thou dost not unto the world. Bless unto them

and us all thine ordinances; and may our worship in the Church on earth prepare us more fully for the blessed worship of the Church in heaven.

O adorable Saviour, Head of thy Church, who hast all power in heaven and in earth, and who dost send forth thy servants in thy name, to publish salvation and make disciples to Thyself; sustain the pastors of thy flocks at home, and in heathen lands. Give them the anointing of the Holy Ghost in their ministrations, that they may feed the flock that waiteth around Thee; comforting the distressed; instructing the ignorant; warning the careless; confirming the doubting; suiting and satisfying the wants of all from the rich treasury of thy grace.

Be pleased, O God of compassion, whose tender mercies are over all thy works, to remember this day all ranks and conditions of men. Succor the needy and oppressed; protect and cheer widows and orphans; restore the sick; prepare the dying for death; sanctify the merciful chastisements of thy hand unto all who are enduring them; and grant that their afflictions may lead them to the exercise of that godly sorrow which worketh repentance unto life, and thus bring unto them, in the life to come, a far more exceeding and eternal weight of glory, through the suffering, death, resurrection, and powerful intercession of Jesus Christ, our Lord.

Blessed Jesus, who in the days of thy flesh didst take little children into thine arms and bless them, and who hast taught us that the promise is to us and to our children, and didst command that the lambs of the flock should be fed; do Thou, this day, through thy families, and through thy Church, call the little children to Thyself. Cause them to be nurtured by thy renewing grace, that out of the mouths of babes and sucklings thy name may be glorified.

Hear our prayer, O Lord, in heaven, thy dwelling place. Glorify Thyself in all that we do and suffer, and lead us in that way in which we shall best escape the pollutions that are in the world, and attain at last to the unspeakable joys of the life to come: and unto Thee, the Father, the Son, and the Holy Ghost, shall be all honor and glory, world without end. *Amen.*

SUNDAY EVENING

O LORD, our heavenly Father, we acknowledge thy great goodness toward us, in granting us another day of holy rest. We are truly sorry for the errors and sins of this day, and of our past lives. We are grieved that we have so often forgotten thy presence, authority, and goodness. Merciful God, pardon our offences. Especially, O Lord, forgive the iniquity of our holy things. Correct and amend what is amiss in us. Write thy laws in our hearts; and enable us to show by holy, unblamable, and useful lives, that we have not enjoyed thy sabbaths and thy worship in vain. Thus prepare us ever more fully for the worship of the heavenly temple, and for the enjoyment of that eternal Sabbath which knows no setting sun.

Grant, O Lord, that every evening may remind us of the near approach of the night of death. Let a deep sense of our frailty make us careful how we live; and amid all the vanity of this present life may we be united by a living faith, and by the power of the eternal Spirit, unto Him who is the Resurrection and the Life; so that, though we die, we may yet live, because He lives, and so escape death and the bitter pains of eternal misery.

Assist us, we beseech Thee, in carrying out the holy resolutions which we have this day formed, under the gracious movings of thy word and Spirit.

O Thou, who hast all power in heaven and in earth, accompany the preaching of thy word, and the administration of thy sacraments, with the influences of thy Holy Spirit. Continue to us, and to all Christian churches, the means of grace and salvation; and may the saving truths of the Gospel be speedily published in every land, that all the ends of the earth may hear, believe, and live forever.

Evermore keep and preserve us, O God of our salvation, in the midst of all dangers to which we are exposed, either in body or in soul; and prepare us, with meek cheerfulness and Christian resignation, to receive our sorrows as well as our joys from Thee; knowing that health and sickness, riches and poverty, yea, all things, come not by chance, but by thy fatherly hand.

O Thou, to whom the darkness and the light are both alike, and who dost neither slumber nor sleep, defend us, we beseech Thee, from all perils and dangers of this night. Keep us as under the shadow of thy wings; that being quiet from all fear of evil, we may be brought in peace to see the light of another day, invigorated and rightly prepared for its work.

We ask all in the name, and for the sake of thy Son, Jesus Christ. *Amen.*

MONDAY MORNING

O LORD, our heavenly Father, who by the rest of thy holy day, and by the peaceful slumbers of the night, hast refreshed our bodies and souls, we give Thee hearty thanks for thy great goodness toward us, and acknowledge Thee as the source of all our mercies. We would enter upon this new day, and upon the duties of the week, in thy fear, and with a child-like dependence on Thee.

As Thou hast ordained that we should eat bread in the sweat of our face, we beseech Thee mercifully to prosper the work of our hands, and sanctify the fruit of our labors and cares to our good, to the good of others, and to thy glory. Help us to carry the spirit of thy holy day into all the business of the week; and whilst our bodies and minds are engaged in honest and useful toil, may our hearts still live and rest in Thee. Save us from the spirit of worldliness. Suffer us not to seek our portion in this life; and having food and raiment, may we be therewith content.

O Lord God of our fathers, who dost make and keep covenant with families, and dost include parents and children in thy most gracious promises, bless, we beseech Thee, this household dedicated to thy holy service. Continue to provide for all our proper wants; and turn our hearts daily in gratitude and love to Thee, that being united in thy service in this life, we may together attain to the felicity of the life everlasting, through infinite mercy and grace in Jesus Christ, our Lord.

To thy care, O Lord, we now commend ourselves for this day. Let thy fatherly protection be over us. Preserve our feet from falling, our eyes from tears and our souls from death; and enable us to walk before Thee in cheerful obedience to the end of life.

Hear, O Lord, our prayer; and grant us all things that we need, for this world and for that which is to come; since we ask in the name of our Lord and Saviour Jesus Christ. *Amen.*

MONDAY EVENING

ALMIGHTY God, the Father of our Lord Jesus Christ, and through Him our Father, and the source of all our mercies, blessed be thy name for thy gracious protection this day. Thy goodness is new every morning, and thy

faithfulness every night. O that there were such hearts in us that we might fear Thee, and keep thy commandments always.

O Holy Spirit, proceeding from the Father and the Son, Spirit of promise and Sanctifier of them that believe, dwell Thou in us as the Spirit of holiness. Purge our hearts from all evil passions and desires, from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath, but may always seek our rest with a conscience void of offence toward Thee and toward all men.

O Lord, our heavenly Father, we beseech Thee to look graciously upon this family. Bless us in body and soul; in basket and store; in our going out and our coming in, and in all that concerns us. Above all, bless us with spiritual blessings; with a pure heart and a sound mind; with contempt of the world, and a firm trust in Thee; with a grateful sense of thy kindness, and a soul full of love; with a knowledge of thy will, and a desire to perform it; with the assistance of thy Spirit, and a sure and joyful hope of everlasting life, through Jesus Christ our Lord.

With these prayers in our own behalf, accept, O Lord, our hearty intercessions for all mankind. Let the light of thy Gospel shine on all nations. Be especially gracious to the land in which we dwell. Bless all who are in authority over us. So rule their hearts, and strengthen their hands, that they may want neither will nor power to punish wickedness, and to encourage and support true piety.

O Lord, we now commit ourselves to thy watchful care during the night. Make us to rest in safety, and to be quiet from fear of evil. Let our thoughts be serious and devout when we lie down: and when we awake may we be still with Thee. O Thou Keeper of Israel, who dost neither slumber nor sleep, be Thou evermore our guardian; and when we lie down in the grave, be Thou the comfort and

strength of our hearts, and our portion forever; through the abounding mercy of Jesus Christ, our Lord. *Amen.*

TUESDAY MORNING

ALMIGHTY God, our heavenly Father, we acknowledge with grateful hearts thy goodness, which is renewed unto us from day to day. When we lay in defenceless sleep thy power was beneath us, and thy protection around us.

While others have spent the night in sighs and tears, in restlessness and painful watchings, in sickness and in struggles with death, Thou hast granted unto us a comfortable and refreshing repose. Blessed be thy name, O Lord of our life, for all thy goodness and love toward us.

Help us with a believing heart to embrace all the sufferings and death of Christ, whereby we may obtain the forgiveness of our sins, and become more and more united to his sacred body by the Holy Ghost, who dwells both in Christ and in us. Enable us to crucify the flesh with the affections and lusts thereof, so that sin may no more have dominion over us: and grant us grace to offer ourselves unto Him a sacrifice of thanksgiving and praise, in body and in soul, in this life, and to obtain in the world to come life everlasting.

Defend us, O Lord, this day, from all motions of sin in our own hearts, and from all hurtful influences from the world and evil spirits. In our greatest temptations be Thou nearest to us by thy sustaining and conquering power; and as Thou, blessed Saviour, didst overcome the Tempter in the wilderness, so do Thou overcome his wiles in us by thy victorious grace.

Grant us, O Lord, the spirit of cheerful resignation to thy good and holy will, that amid all the changes of this mortal life, we may be patient in adversity, thankful in

prosperity, and for what is future, have good confidence in our faithful God and Father, that no creature shall separate us from his love.

Grant us grace, we beseech Thee, to be just and upright in all our dealings; quiet and peaceable among our neighbors; full of compassion towards the needy and afflicted; and ever ready to do good to all men; that so walking faithfully before Thee all our days, and being found watching whenever our appointed time shall come, we may, from a life of grace, be translated into a life of glory; through the merits and mediation of Jesus Christ, our Lord. *Amen.*

TUESDAY EVENING

ALMIGHTY and most merciful God, our heavenly Father, who hast brought us in safety to the close of another day; regard, we beseech Thee, our prayer, and the prayers of all thy people, and pardon our sins, according to thy loving-kindness and tender mercy in Jesus Christ, our Lord.

Accept, O Lord, our evening sacrifice, and pour out upon us the fulness of thy grace. Guard and defend us by thy holy angels; preserve us from all harm and danger, both of soul and body; and give us grace, that we may spend this evening and night, and all the nights and days of our sojourn upon earth, to thy honor and glory.

O Lord Jesus, Thou once crucified, but now exalted Saviour, we bless Thee for thy humiliation; for thine incarnation; for thy life of patient suffering; for thine agony in the garden; for thy groans and prayers on the cross; and for thine atoning death. We bless Thee, also, for thy triumphant resurrection; for thy glorious ascension into heaven; and for thine intercession before the Father, as our Advocate and Mediator.

Let the same mind be in us, O Lord, which was also in

Thee, that we may follow Thee in thy humility; bear reproach as meekly as Thou didst bear it; and forgive our enemies, as Thou forgavest thy murderers. When we die, may we die in Thee; commanding our souls into the hands of our heavenly Father, with the full assurance of being raised up at the last day in thine own glorious image.

O Lord, our gracious Redeemer, we now commit ourselves into thy hands. Be with us when we lie down, and when we rise up; be with us in sickness and in health; and in the hour of death, forsake us not, O most merciful Saviour, but grant us a calm and peaceful departure out of this world, and a triumphant entrance into thy heavenly kingdom. And all the glory shall be given to Thee, who, with the Father and the Holy Spirit, art alone worthy of all praise and glory, forever and ever. *Amen.*

WEDNESDAY MORNING

O THOU Shepherd of Israel, who dost neither slumber nor sleep, under thy providential care we have rested securely during another night, for which we now render Thee our humble and unfeigned thanks. We have slept and awaked, and lo! Thou art still with us; and we are yet among the living to praise Thee. Blessed be thy holy name forever and ever. Our voice shalt Thou hear in the morning, O Lord; in the morning will we direct our prayer unto Thee, and will look up. Thou hast no pleasure in wickedness, neither can any evil dwell with Thee; but thy delight is in all that call upon Thee, and Thou wilt bless such as are of an humble and a contrite heart.

Grant us grace to begin this day in thy fear, and to end it to thy glory. We are weak; be Thou our strength. We are ignorant and do easily err; be Thou our light and our

guide. We are prone to thoughtlessness and vanity; keep us mindful, we entreat Thee, of death and of judgment, to the end that we may live soberly, righteously, and godly in this present evil world.

O Thou omniscient and holy Lord God, we humbly confess before Thee our sins and infirmities. Though Thou didst originally create us good, after thine own image, in righteousness and true holiness, yet has our nature fallen, and we are conceived and born in sin. Create in us, we beseech Thee, a clean heart, and renew a right spirit within us. Make us by true faith partakers of Christ and all his benefits; and grant us the Holy Ghost that He may comfort and abide with us forever.

O Lord, as Thou hast called us to serve one another, and the generation in which we live, give us strength to go forth to our daily duties with cheerfulness, and in humble dependence upon thy help. Prosper our labors, and let the work of our hands be established upon us for thy praise.

Bless this family, and grant us grace to love and fear Thee. Bless our kindred, friends, and neighbors. Reward all that have done us good; and pardon those who have done or wished us evil. Be merciful to all who are in any trouble or affliction; and do Thou, O God of pity and compassion, grant them help and comfort according to their need, for the sake of Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

WEDNESDAY EVENING

Most gracious and merciful God, who art of purer eyes than to behold iniquity, and hast promised mercy and forgiveness to all them who confess and forsake their sins, we come before Thee with an humble sense of our own

unworthiness, acknowledging our manifold transgressions of thy righteous law, in thought, in word, and in deed. We have every day done those things which Thou hast forbidden, and left undone those things which Thou hast commanded; so that, when we look upon our past lives, and remember that Thou knowest our most secret sins, we are afraid of thy judgments, and ashamed to lift up our eyes unto Thee. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech Thee, in thy Son Jesus Christ, and, for the merits of his sufferings, be merciful unto us, and grant unto us the full and free forgiveness of our sins.

May the Spirit of Christ ever rule and live in us, inspiring our hearts with a sincere love of Thee, O God; with an earnest desire to please Thee, and with a dread of offending Thee. Sanctify us wholly, we beseech Thee, that our souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ.

Help us, O Lord, to possess our souls in patience amidst all the changes of this mortal life. Give us a cheerful faith, a joyful hope, and a peaceful love. From gloominess of mind, from repinings, from dejection of spirit, from distrust of thy mercies, and from fear of death, good Lord, deliver us.

We humbly pray for all mankind, especially for our kindred and friends, that they may receive mercies suitable to their wants. If any are estranged from Thee, draw them to Thyself by thy good Spirit and grace, that as they share in thy goodness here, they may partake also of thy glory hereafter, through the great mercy of Jesus Christ, our Lord.

Bless, O Lord, the poor and needy, the sick and afflicted, the wretched and distressed. Have compassion upon all ranks and conditions of men. Sanctify the afflictions of

thy hand unto those who endure them, and in thine own good time turn their sorrow into joy.

We beseech Thee, O Lord, to continue thy gracious protection to us this night. Into thy hands we commend ourselves, and all things that belong to us. Be pleased to watch over us, O Thou who dost neither slumber nor sleep. Defend us from danger and mischief, and from the dread and fear of evil: to the end that we may enjoy such quiet and refreshing sleep as may fit us for the duties of the coming day.

O Lord, make us ever mindful of that time when we shall lie down in the dust; and grant us grace always so to live, that we may never be afraid to die; but that, whether we live we may live unto Thee, and whether we die we may die unto Thee; that so living and dying, we may be thine, through the merits and satisfaction of thy Son Jesus Christ, our Lord. *Amen.*

THURSDAY MORNING

O God, our God, early will we seek Thee. Thy mercies are new unto us every morning, and call for new expressions of gratitude to Thee, the Giver of all good. For the rest of the night, for the light of another day, and for the comforts which now surround us, we praise Thee, O Lord our God. Help us to feel more deeply that we owe our life and all its blessings to thy fatherly love and care.

We come unto Thee as thy children. O give us the spirit of adoption whereby we may cry, Abba Father; and loving Thee, who hast first loved us, may have grace to dedicate ourselves anew to thy blessed service, in body and in soul.

O holy Saviour, who hast redeemed and delivered us from our sins, renew us also by the Holy Ghost after thine

own image: that so we may testify, by our whole life, our gratitude to Thee for thy great love and mercy to us; that every one of us may be assured in ourselves of our faith, by the fruits thereof; and that, by godly walk and conversation, we may win others also unto Christ.

Grant us grace, O Lord, to flee from every temptation that may this day assail us, and to overcome the power of sin in our hearts. May we rightly acknowledge Thee, the only true God; trust in Thee alone; with humility and patience expect all good from Thee only: love, fear, and honor Thee with our whole heart: so as rather to renounce all creatures than do the least thing against thy will.

Bestow upon us, O most merciful Father, what is needful for us, and give us grace not to abuse thy favors. Give us, we beseech Thee, contented minds, and help us to regard with compassion the wants and sorrows of others.

O God, our Saviour, who art the hope of all the ends of the earth, remember, we beseech Thee, the children of affliction and sorrow. Heal the sick; provide for the poor; befriend the forsaken; and be a helper to the helpless.

We now resign ourselves, Almighty Father, into thy hands. Let thy mercy be upon us according as we hope in Thee. Guide us by thy counsel while we live, and afterwards receive us to thy heavenly glory, through infinite riches of grace in Christ Jesus, our Lord. *Amen.*

THURSDAY EVENING

Most merciful God, from heaven, the habitation of thy holiness, look down upon us and accept the confession of our sins, with our evening sacrifice of thanksgiving and praise. We acknowledge our unworthiness, and the frailty and perverseness of our corrupt nature, through which we daily transgress thy just and holy laws. Have mercy upon

us, O Lord, and pardon us, for the sake of Jesus Christ, who is our advocate with Thee. Wash our souls from the defilements of this day in his most precious blood, that we may go to our rest, comforted by thy grace, and sanctified by thy Holy Spirit.

Kind and gracious Father, we give Thee unfeigned thanks, for all thy mercies bestowed upon us: for our being; for our powers of mind and body; for health, friends, food, and raiment; for thy patience with us, notwithstanding our many and great provocations; for the direction, assistance, and comfort of thy Holy Spirit; for thy continual care and watchful providence over us, through the whole course of our lives; and particularly for the favors and benefits of the past day. We beseech Thee, continue these blessings to us, and enable us to show forth our gratitude for them, by sincere obedience to thy holy laws, and entire devotion to Thee, through Jesus Christ our Lord.

O Lord, take away from us all ignorance, hardness of heart, and undue carefulness for the things of this life. Help us as a household to fear Thee, sincerely to seek thy glory, and to put our whole trust in thy mercy.

Make us mindful that as we have now come to the end of another day, so the end of life is at hand; and as we know neither the day nor the hour of our Master's coming, grant us grace so to live, that, when Thou shalt call us hence, we may not be afraid to die; but stand prepared always to meet Thee in peace.

Be pleased to watch over us this night, and spread the wings of thy protection around our resting place. Preserve us from sin and harm, and from the malice of the spirits of darkness. Visit us with refreshing sleep; cause us to rest safely in the arms of thy love; and raise us up again in health and peace. Thus may all our days and nights be spent with Thee in thy blessed service, till we awake in

thy likeness and reign with Thee in everlasting joy; through Jesus Christ, our Lord. *Amen.*

FRIDAY MORNING

ALMIGHTY and everlasting God, in whom we live, and move, and have our being, we render thanks unto Thee, for thy kind care over us during the night that is past. Since of thy great mercy another day has dawned upon us, we once more consecrate ourselves in soul and body to thy service. We renounce the works of darkness: cause us to walk in the light of thy countenance. We renounce the vanities of the world: help us to seek after the enduring substance that is laid up with Thee in heaven. We renounce the sinful lusts of the flesh: enable us to walk in the Spirit. In these desires and purposes, do Thou, most merciful God, confirm and strengthen us by thine ever present grace.

We humbly confess before Thee, O Lord, our guilt, and beseech Thee to pardon our sins and transgressions. Create in us a clean heart, and renew a right spirit within us, that we may have power to serve Thee in righteousness and true holiness all our days.

Give us, O Lord, an abiding sense of the vanity and shortness of this mortal life. Seeing that the Son of man cometh at an hour when we think not, may we be always ready; that so the dread summons may not come upon us unawares; but that, having our loins girt about, and our lamps burning, we may be like those that wait for their Lord.

Accept, O Lord, our earnest intercessions for all mankind. Cause thy glorious Gospel to be proclaimed among all nations. Bless thy Church, purchased with thine own most precious blood. Clothe her ministers with salvation;

and may earth's millions of sinning, sorrowing, and suffering souls, find their home and their rest in her bosom.

Bless our kindred and friends: those who are in sin, O Lord, convert; strengthen and confirm those who are in grace. Unite us to one another by mutual love, and to Thyself, by continual piety and faith, through the merits of thy blessed Son, our Saviour.

Be merciful to those who are in any trouble or affliction in mind, body, or outward estate. Raise up helpers to such as are in want; and administer grace and comfort to all, according to their several necessities, for the sake of Jesus Christ, our Lord. *Amen.*

FRIDAY EVENING

ETERNAL and infinitely glorious God, the great Creator, gracious Preserver, and wise Governor of the world, we, thy sinful and unworthy servants, bow before Thee at this time to present our prayers and supplications at the throne of thy heavenly grace.

Thou, Lord, art never weary in doing us good; but alas! we acknowledge with shame that we have been guilty of great ingratitude towards Thee. We have been unprofitable servants: we have neglected much of our duty; we have followed too often the inclinations of our corrupt nature; and instead of loving Thee, and delighting in Thee, we have been too eagerly and fondly pursuing the things of this world. Enter not into judgment with us, O Lord, whom Thou hast redeemed with thy most precious blood. Let thy goodness and forbearance lead us to repentance; and of thy great mercy, O Lord, deliver us not into the bitter pains of eternal death. Spare us, good Lord, spare thy servants, and be not angry with us for ever.

O Lord, enlighten our understandings, that we may

know Thee; sanctify our affections, that we may love Thee; and put thy fear into our hearts, that we may dread to offend Thee. Convince us thoroughly, we beseech Thee, of the great evil of sin, that we may hate it, and endeavor in all things to obey thy blessed will, and to walk before Thee in holiness and righteousness all our days.

Impress us, O Lord, with a lively and abiding sense of the frailty of our lives, the certainty of judgment, the unspeakable glories of heaven, and the most dreadful torments of hell; that we may be moved in good earnest to lay hold of salvation, and never be so foolish as to prefer the pleasures of sin, which are but for a season, to that everlasting fulness of joy, which is in thy presence for evermore.

Establish, O Lord, and greatly enlarge, the borders of thy Church; and grant that the knowledge of thy name, and the consolations of thy grace, may soon fill every land and all hearts. Let the wickedness of the wicked come to an end, and do Thou establish and increase the just.

We humbly commend ourselves this night to thy blessing and protection. Give us, O Lord, the comfortable refreshment of a quiet and undisturbed sleep. Defend us from evil, and from all fear and dread. Preserve us especially from the evil of sin, and from the assaults of our spiritual enemies; and let thy goodness and mercy follow us all the days of our life, for the sake of Jesus Christ, our Lord. *Amen.*

SATURDAY MORNING

O GOD, by whom the whole world is governed and preserved, we give Thee humble thanks for thy fatherly care over us, in preserving us from the dangers of the night which is past, and in bringing us safely to the beginning of another day.

We gratefully acknowledge our dependence on Thee

for the necessities, conveniences, and comforts of our daily life; for the means of our well-being in this world; and for the hope of everlasting happiness in the world to come.

We give Thee thanks for the gift of thy Son, our Saviour; for the gift of thy Holy Spirit, our Sanctifier and Comforter; for the institution of thy Church, the mother of us all; for the light of thy glorious Gospel, and the helps of thy grace; and for the precious promises of pardon, through thy Son Christ Jesus, in whose blood we have the atonement.

Give us always, we beseech Thee, such a tender sense of thy mercies, that we may be truly thankful for them. Save us from hardness of heart, and from blindness of mind, that we may never neglect or abuse thy grace. Enable us honestly to improve all the talents which Thou hast committed to our trust; and let no worldly business, nor love of pleasure, draw our minds or hearts from the solemn concerns of the life to come.

Let thy blessing, O Lord, be upon our persons, upon our labors, upon our substance, and upon all that belongs to us. In prosperity may we not forget Thee, and in adversity may we still trust in thy wisdom, mercy, and love; assured that whatever evils Thou dost send upon us in this vale of tears, Thou wilt turn them to our good.

Defend us, O Lord, and those who are near and dear to us, against the assaults of our enemies. Grant that this day we fall into no sin, neither run into any kind of danger. May all our doings be ordered by Thee, and meet with thy favor and blessing; that so we may walk, O Lord, in the light of thy countenance.

Into thy hands, gracious Father, we now commend ourselves for this day, and for all coming time. Glorify Thyself in all that we do and suffer; and grant us, we beseech

Thee, in this world knowledge of thy truth, and in the world to come life everlasting; through the mercy and mediation of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, one God, be all honor and glory, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

SATURDAY EVENING

O LORD GOD, our heavenly Father, who hast brought us safely through another day, and to the close of another week, unto Thee we render our humble and hearty thanks. Give us, we beseech Thee, a due sense of the manifold favors Thou hast bestowed upon us through life; and especially teach us to value, as we ought, thy great mercy in Christ Jesus our Lord, through whom alone we enjoy the means of grace, and the hope of glory.

We confess, O Lord, that we have not served Thee according to the measure of our knowledge and ability. We have again and again broken thy laws and commandments; we have too much neglected thy warnings; we have resisted the quiet influences of thy Holy Spirit; and we have just cause to fear thy righteous judgments. We acknowledge and bewail our unworthiness. O merciful Father, accept our penitence, and give us the comforting assurance of pardon. By thy manifold and great mercies; by the all-sufficient merits of thy blessed Son, Jesus Christ; by his agony and bloody sweat; by his bitter cross and passion; by his glorious resurrection and ascension; by his continual intercession for us at thy right hand; and by the graces and comforts of the Holy Ghost, good Lord, deliver us.

In all the changes and trials of this mortal life; in all time of our prosperity and in all time of our adversity; in the hour of death and in the day of judgment, good Lord, deliver us.

We beseech Thee, O Lord, extend thy mercy to the whole race of mankind. Have pity upon the nations that know Thee not; cause the light of thy glorious gospel to shine among them, and visit them with thy salvation.

Look with pity and compassion, O Lord, upon those who are in affliction and temptation; upon the poor, the sick, and the dying; strengthen and support them, and give them in thine own good time a happy issue out of all their sufferings.

Be merciful and gracious, O God, to our kindred and friends; forgive our enemies; reward our benefactors; and grant that we, with all thy people every where, may have grace to serve Thee with full purpose of heart, and so be made partakers at last of eternal bliss in thy presence in heaven.

And now, most gracious Father, who hast delivered our eyes from tears, our feet from falling, and our souls from death, take us, we entreat Thee, under thy watchful care this night; guard us from all evil and harm, and bring us to the light, and prepare us for the duties of the coming Sabbath; and we will praise Thee, the Father, Son, and Holy Ghost, ever one God, world without end. *Amen.*